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THE PAPAL SUCCESSION IN THE "PROPHECY OF ST. MALACHY."

THE historic figure and authority of St. Malachy, Archbishop of Armagh, is not greatly obscured by legendary attributes, so as to lessen the certainty of his acts or influence. John O'Hanlon, Vacandard, Cheval, and others, whose critical acumen is shown in their work, attribute to him a very definite part in permanently attaching the Church in Ireland to the See of Rome. The ruins of monasteries and ancient churches show that his canonization, less than fifty years after his death, which occurred while he was on his second journey to the city of the Popes, was not the result merely of pious tradition, such as entitled earlier saints to a place on the Christian altar, but was an act of solemn recognition on the part of the Holy See of his services to the Papacy.

An active administrator and organizer, Malachy found little leisure for writing. The Benedictine Arnold Wion relates that he did write:[1] "Scripsisse fertur nonnulla opuscula, de quibus nihil vidi praeter quamdam Prophetiam de Summis Pontificibus, quae, quia brevis est, et nondum, quod sciam, excusa, et a multis desiderata, hic a nobis apposita est." Wion deemed it worth the pains to print the hundred and eleven brief mottoes characterizing the line of future Pontiffs, beginning with Celestine II (1143). The prophetic notes indicate that with the death of the one hundred and eleventh successor of that Pope the line would cease. The authenticity of the MS. and hence of the prophetic contents has been doubted, all the more since, at the time of their first publication, similar pretensions, "futura de Pontificibus praedicentia," such as the "Vaticinia Abbatis Joachim" and the "Prophetiae Anselmi Episcopi Marsicani," were in circulation.

The test of veracity or genuineness of a prophecy may be found in its actual fulfilment, so far as that can be shown in the events foretold. Applying this test to the Malachian mottoes we have to eliminate the attributions to the Pontificates down to 1595, when they were first published. These cover a period of over four hundred years and include seventy-six pontiffs. The mottoes attached to their names, if the existence of the MS. of St. Malachy could be proved, would ap-

[1] *Lignum Vitae*, Venice, 1595.

pear to be strikingly apt. Of the other twenty-eight Popes, who have ruled the Church since the so-called prophecy was published, the history of not a few suggests a remarkable coincidence with the forecast. Thus, Clement VIII, the first Pope whose election occurs after 1590, bears the motto "Crux Romulea". His escutcheon bore the cross of the Florentine Aldobrandi family, and it was he who moved Henry IV to undertake the Crusade for the delivery of the Holy Sepulchre. Similarly we find Innocent X, with "Jucunditas Crucis," elected on the feast of the Exaltation of the Cross; and two medals signalizing his career as pontiff bear the Cross, with the inscription "Fructum dedit suum" and "Angeli pacis amare flent". The next Pope, Innocent XI, characterized in the motto of Malachy as "Bellua insatiabilis," carries on his arms a lion and an eagle. The arms of Innocent XII correspond to the "Rostrum in porta" of the Pignatelli. Clement XIV, "Ursus velox," according to Ginzel [2] had the figure of a rampant bear upon his family shield. In the case of Pius VI, the legend "Peregrinus Apostolicus" is made to fit his wanderings from Rome to Vienna, and later to Valence in France, where he died. O'Kelly [3] interprets the escutcheon of the Pontiff in the same sense. In the case of Gregory XVI, who was a native of Belluno in Etruria, famous for its baths, we have "De Balneis Hetruriae". The "Crux de cruce" of Pius IX, in the light of his career, would seem to correspond to the interpretation that a cross was fashioned for him by the Piedmontese King Victor Emanuel, who, bearing the cross as arms of his royal family, drove the Pontiff into exile. The arms of Leo XIII, "Lumen in coelo", with the star in an azure field, will be readily remembered as suggestive of the motto attributed to him.

It is possible, however, to attribute these indications to that quality of imagination which readily fits a symbol to a fact or a truth, where sober judgment might hesitate to find an actual likeness. For this reason, and in the absence of positive historical data as to the origin of the Malachian prophecy, apart from the tradition given us by Arnold de Wion, critics have

[2] Cf. *Des h. Malachias Weissagungen, v. J. Firnstein.*

[3] *Le Prophète de Rome,* Paris, 1849.

rather discredited the conclusion in favor of authenticity drawn by the abbé Joseph Maître.[4] He is the latest commentator on the subject, and his work deserves to be taken seriously by reason of his erudition. This has hardly been done.[5] Careful reading of the closely printed volume will convince the student that the author is not to be understood as accepting the maxims attributed to St. Malachy as prophecies of the personal attributes of the Pontiffs to whom they are attached.

What the abbé Maître establishes by his evidence is the conclusion that the notes attributed to St. Malachy are a result of his studies of St. John's inspired Apocalypse. From these studies he concludes that the end of the world is to occur within a millennium after his own time. In this circle of a thousand years he projects the Pontificates to come, and marks their characteristics in the intuitive way in which the genius of the seer foretells the harmonious fulfilment of an utterance he believes to be prophetic. We have instances of such gifts in exceptionally endowed persons at all times. They manifest themselves not merely in what Father Thurston would call the clairvoyance of ecstatics like Katherine Emmerich, but in the poets and prophets of our own time, such as Canon Sheehan and Mgr. Benson. The later, in his *Lord of the World* especially, forecasts things which have taken place long after his death; while the *Graves of Kilmorna* gives us a vivid picture of what has come to pass in Ireland within the last decade, though the author of *My New Curate* rather feared than hoped in the vision of the things that he believed should come to pass.

We can readily fancy St. Malachy in his day of hard struggle meditating upon fidelity to revealed truth and its authoritative organ, the Church, as set forth in the appeal of St. John to the seven Churches of Asia. Out of these meditations upon the future of the Church there shaped itself a vision of what was to come through the See of Peter. The vision of St. John on the Island of Patmos unfolded the progressive development of the Kingdom of Christ on earth. This

[4] La Prophètie des Papes, attribuée à S. Malachie. Étude Critique par l'abbé Joseph Maître, doct. en philos. et théologie, licencié és sciences mathematiques. Beaune, 1901, p. 864.

[5] Cf. *Analecta Bollandiana,* XXII (1903), pp. 98 ff.

unfolding takes the form of a series of symbolic images presenting a tableau of the ordeal the Church must go through. Interwoven in a mysterious linking of events are chastisement and warning, conflict and victory. After a struggle of a thousand years the power of Satan is broken, and the Church with her mighty all-pervading influence rises up, as we see it in the ages of Faith. The magnificent conquest of a Christian civilization replaces pagan idolatry by the worship of one God, one Christ for Jew and Gentile, demonstrating the blessings of the Messianic promises.

At the end of the constructive period, when the foundations of the Church have been placed firmly on the rock of Peter and the seven hills of Rome, a new trial of its strength and enduring power is prepared. The final and complete triumph over evil occurs at the end of the second millennium, coincident with the end of the world and the absorption of Christ's Kingdom on earth into the heavenly Jerusalem.

> And I saw an angel coming down from heaven . . . with a great chain in his hand. And he laid hold on the dragon, the old serpent which is the devil and Satan, and bound him for a thousand years. . . .
>
> And when the thousand years shall be finished Satan shall be loosed out of his prison, and shall go forth and seduce the nations which are over the four quarters of the earth.—Apocalypse, ch. 20.

In most of the prophetic visions, even such as are vouched for as inspired, we trace no clear chronological order in the symbols presented to the contemplative mind of the seer. But the parts properly coördinated give us a complete shadow of the form to come, and thus serve their primary purpose of a warning. The opening of the mysterious Book with its seven seals by Christ, the Lamb, in presence of the ancients, points to certain events in the history of Christ's Church which are significant in connexion with the mottoes of St. Malachy. From the Apocalypse we glean both the motive and the nature of the so-called Malachian utterances as a suggestion of future events in which the Papacy is the central object; for St. John speaks of the Church. Without going over the entire ground to see what parts actually harmonize in the Apocalypse of St. John and the Malachian interpretation through the brief symbols coming from his pen, let us see how they may be

applied to the conditions of events and persons within our own range of vision.

The Malachian Prophecy covers one hundred and eleven mottoes. These are to represent the Sovereign Pontificates of Rome for, broadly speaking, eight hundred years. Taking the average duration of the preceding one hundred and sixty pontificates, and allowing about seven years to each, we would get the number required to complete the series to the end of the second millennium, reckoned as a period in world reformation. Pius X corresponded to the one hundred and third—"Ignis ardens"; and Benedict XV, with "Religio depopulata", to the one hundred and fourth of the series of remaining Popes. The next eight, as designated by the mottoes of St. Malachy, are:

Fides Intrepida
Pastor Angelicus (Anglicus)
Pastor et Nauta
Flos Florum
De Medietate Lunae
De Labore Solis
Gloria Olivae
In persecutione extrema S. R. Ecclesiae sedebit Petrus II Romanus, qui pascet oves in multis tribulationibus, quibus transactis civitas septicollis diruetur, et Judex tremendus judicabit populum suum.

The pontificate of Benedict XV covered seven years. The mottoes of his immediate predecessor, Pius X, and of his successor, with his own, are:

Ignis ardens
Religio depopulata
Fides intrepida.

Let us see what interpretation may be attached to these legends, and how far they offer any key to actual or probably impendent conditions in which the present observer may form a legitimate judgment and thus create a favorable view of the truth or falsehood of the Malachian predictions. The abbé Maître, who wrote his commentary a full decade before Pius X and could not have known the zeal for the restoration of all things in Christ which actuated that Pontiff, nevertheless anticipates

in the motto *Ignis ardens* the flame which at once illumined and was consumed in the quiet fervor of the supreme shepherd's zeal for the glory of God's House, for the spread of devotion to the Sacred Heart, and the extension of the missionary spirit. In like manner he refers to the future reign of the Pontiff who represents the motto "Religio depopulata", as corresponding to the prophecy of St. John in the sixth chapter of the Apocalypse. The Apostle describes the scene of the swift horses, white, red and black. To the rider of the first it was given to conquer; to the second that "he should take peace from the earth and that they should kill one another". To the third horseman were given the scales of the pact of justice and a voice in the midst of them was heard saying: "Two pounds of wheat for a penny and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil." And the rider of the fourth, pale, horse was "Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with the sword, with famine and with death and with the beasts of the earth."

Now it does not require much imagination to see in the words cited from the Apocalypse a picture of recent events. These mean the destruction of the religion of peace announced by the angelic message at the birth of Christ: "Peace to men of good will on earth".

The description of the persecuted faith which follows in the same chapter is suggestive of the "Fides intrepida" that is assumed in the Malachian predictions to symbolize the present Pontificate:

> And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice: How long, O Lord (holy and true), dost thou not judge and revenge our blood on them that dwell on the earth?

St. John in the next place speaks of the white-robed throng, in token, perhaps, of the choir of "candidati" under the Shepherd's leading to martyrdom. As in the early days of the Church, so again at the end. And the vision fits easily into the procession of pontiffs—"Pastor Angelicus"; the Fisherman, "Pastor et Nauta", guides the Bark of Peter safe amid the

convulsions that destroy the earth, while the "flores martyrum", surrounding the " Flos florum ", are the passion flowers that send the odor of their blood up to heaven.

The next two pontificates are signalized as

" De Medietate Lunae "
" De Labore Solis "

to which the following verse in the Apocalypse gives a suggestive parallel:

> And behold there was a great earthquake; and the sun became black as sackcloth of hair; and the whole moon became as blood.

The abbé Maître sees in the " Medietas Lunae " the symbol of a final schism in the Church. He recalls the anti-papal agitations of Benedict XIII and of Felix V, one of whom was called " Luna Cosmedina ", while the other made his submission to Nicolas V, who bore the device " De Modicitate Lunae ". Other interpreters see in the motto of the half moon the advent of anti-Christ from the Mahomedan world, and the momentary restoration of triumphant Turkey.

" De Labore Solis " refers apparently to the darkened sun described in the sixth chapter of the Apocalypse. It represents the final struggles of the Church to shed its blessings on the earth, amid the eclipse that obscures it. The unnatural darkness causes terror as on Good Friday, and the Apostle records the subsequent scenes in the next verses (Chapt. 6: 14-17).

> And the kings of the earth, and the princes and tribunes, and the rich and the strong, and every bondsman and every freeman hid themselves in the dens and in the rocks of the mountains.

Then comes the " Gloria Olivae ", the Glory of Peace:

> And I saw another Angel ascending from the rising of the sun, having the sign of the Living God. And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God on the forehead. . . . And I heard the number of them that were signed, an hundred and forty-four thousand, of every tribe . . . a great multitude . . . clothed in white robes, and palms in their hands.

Such is the title given in the Malachian list to the precursor of the last Pontiff, who reasserts the prerogative and calling of Peter under the same name: "Tu es Petrus".

The power of Satan makes a last effort to assert itself at the approach of the angel with the seven trumpets, after the opening of the seventh seal gives us a glimpse of the last lull of peace: "There was silence in heaven as it were for half an hour." Then the third part of the moon is darkened and the cry of woe comes on the earth, and at the sound of "the trumpet the mystery of God shall be finished, as He has declared by his servants the prophets".[6] Next follows the measure of the temple, the appearance of the Virgin clothed with the sun; the Lamb and the virgins that follow; in short, the rising of the new Jerusalem out of the ruins of the destroyed Holy City on the seven hills.

Looking at St. Malachy's so-called prophecy in this suggested light the suspicion of its being an arbitrary imitation loses its force. Among the Hebrews there were two classes of prophets—the inspired whose writings were to be a perpetual lesson of the Messianic Truth; and the seers who, looking upon that Truth, had their perception of earthly things sharpened by the heavenly vision, and so were able to penetrate into the future for the purpose of drawing temporary lessons that might teach their generation or those who would interpret the signs of the times. St. Malachy is said to have done this with reference to the line of Pontiffs whose prerogatives he spent himself to defend as well as to explain. He was no less interested in his country, of which he is said to have predicted the liberty which she is on the point of enjoying after seven centuries of struggle, than he was engrossed with the thought of the future of the Church on earth which he knew had been foretold in the Apocalypse.

FRA ARMINIO.

[6] Apocal. 10:7.

TEMPORAL POWER OF THE CHURCH.

THE phrase Temporal Power of the Church is usually employed to signify the sovereign power only which the Head of the Church exercised over the Papal States in Italy.

In another sense it may be applied to the temporal as distinct from the purely spiritual power which was exercised by the Church and its ministers in whatever part of Christendom they resided. It is to this that many modern anti-Catholic writers of the school of Hallam refer when they speak of Church Domination and describe the plottings for power of Church dignitaries.

It is true that during the early ages and down through the Middle Ages the clergy in Europe enjoyed vast privileges and immunities. Bishops we find in the highest positions of state and acting as judges; church ordinances were enforced by the government; church properties were exempted from the payment of taxes; clerics were the councillors of kings.

Many, and even well disposed critics among Catholics, coming upon these facts ask themselves, "Why did not the Church go on without state aid? Why did not clerics confine themselves to their religious duties?" Frequently these critics, neglecting to go to the root of the subject, accept the Protestant or anti-clerical explanation, which says that these privileges and prerogatives were usurped.

Gosselin in his learned work, *The Power of the Popes*, begins his investigation of this subject by showing the honors and powers which ancient pagan states conferred on the ministers of the national religion. He shows to what an extent Plato and Aristotle in Greece, and Cicero in Rome, insisted on the solicitude which civil lawgivers should have for public worship. With this end in view they thought it but just that its members should enjoy an exalted position.

The laws of Athens we know prescribed munificent sums for the maintenance of public worship. The same is true of ancient Rome.

Furthermore, experience taught princes and rulers that men capable of setting the Deity at defiance could not be restrained by any law. The bad example is contagious and revolt against all authority, with its consequent scourges, follows closely on impiety.

Cicero lays down as a first principle of government that it must be founded on religion if it is to be lasting. He goes so far as even to hold that the College of Pontiffs should have an active voice in the appointing of consuls, and a right to veto laws which are out of harmony with sound morals as they conceived them.

Reviewing these facts and commenting on them, Gosselin draws the conclusion that among the ancient Greeks and Romans, "the alliance of religion and of government was founded on the constitution of the state, and was generally regarded both by philosophers and by legislators as essential to the public good and social order."

The question, however, of more importance for us is how to account for the powers of a temporal nature enjoyed by the Church during the early and Middle Ages. It is well known that temporal prerogatives were conceded to the Church first under the reign of Constantine who invested bishops with judicial powers, exempted clerics from certain duties curial and military, and church properties from taxation.

How then did these privileges, the source of the Church's temporal influence, arise?

A careful study of the facts regarding their origin and growth contradicts the statement that the accumulated honors and powers which the Church enjoyed during the Middle Ages were won by the ambition and maintained by the unscrupulousness of popes and bishops, or by what is known commonly as "priest craft".

It is but reasonable to suppose that Constantine inherited the notions common in ancient Greece and Rome on religion and state. These could not wholly account for his attitude toward Christianity, which never was a merely national religion. Constantine was an able politician and a careful student of domestic problems. Furthermore, he was aware of the rapid growth of Christianity in numbers and in influence amongst his subjects. But it is hardly necessary to point out that the real reason why the Christian Church was so signally honored and respected was for its own sake; because of its doctrines; because of its ministers; and because of the good effects which these doctrines had on those who accepted and put them into practice.

The extraordinary constancy with which Christians confessed their faith, in spite of dire consequences, could not but awaken reverence for the religion which called forth such fortitude and loyalty in its followers. Their refusal to participate in false worship usually cost them their lives. These consequences they never attempted to escape by the employment of means out of keeping with their sacred convictions. Even when the rod of persecution cut them deepest, their loyalty to the sovereign in the things that were Cæsar's was unshaken. "They seemed to be filled with the idea that one great design of the Christian Law was to secure the interests of civil authority." [1]

Tertullian tells that it was a solemn part of church service of the Christians to pray for the rulers under whom they lived. "We pray for the Emperor—for the prosperity of the age, for the quietness of affairs, for faithful senators and honest subjects".[2]

Origen, replying to Celsus, who insinuated that the Christians refused to help the Emperor, insists that the more eminent any man is for piety and religion, the more assistance will he be able to offer his rulers.[3] Justin Martyr reminds his readers and the enemies of Christianity that there were none more ready to pay their taxes than the followers of the new religion.

The emperors of Rome, seeing on the one hand the gradual decay of the empire by reason, principally, of the corruption of social morals, and on the other the wonderfully regenerating effects of Christianity on human society, could not but regard it with favor even from a human point of view. The depravity of Rome arose from the principles of paganism. "It is easy to see that the worshipers of false gods could not be good and upright men. Worshiping Mars and Bellona, how could they refrain from shedding human blood? Worshiping Jupiter, who drove away his own father, how could they spare even their own parents? How could they be merciful to their own children who venerated Saturn, the devourer of his children? How could purity have any value in the eyes of those

[1] Cave, *Prim. Christianity,* p. 322.
[2] Apol., chap. 39.
[3] Contra Cels., L. VIII, S. 73.

who paid divine honors to Venus? How could rapine and fraud be avoided by men who knew the thefts committed by Mercury? Could men, however, good naturally, be good under such training? The most devout worshippers are those who strive to imitate their gods; and thus truly did the worshipers of the gods destroy the morals of the heathens." [4]

The learned, the philosophers, the social reformers, were forced to recognize in Christianity a greater and surer solution for their problems than anything they had ever heard or dreamed of. The integrity of the heads of Christianity was not as much as questioned for an instant. "Even the pagans themselves were struck with the imposing spectacle presented to the world in that admirable discipline which made the ministers of Christianity so venerable in the eyes of the faithful." [5]

The virtues of the clergy were no less conspicuous than the doctrines which they preached. "The most virtuous of the elders," writes Tertullian, "preside in our assemblies, an honor to which they attain, not by money, but by the suffrages of the Church, for holy things cannot be purchased."

If we contrast this state of things with the manner by which civil leadership was attained to amongst the pagans, what do we find? Naudet answers the question: "There was no check on ambition, no shame in corruption, no limits to prodigality. To attain the government of the world the generals offered its spoils to their soldiers. The candidature for the empire became frequently an auction. The prodigality of Nero, the wealth squandered to appease the mob, the contempt for modesty shown in his amusements for a frivolous people are too well known to need more than passing mention."

The heads of the Christian religion, it was commonly known, were not drawn to leadership by reason of the emoluments which it had to offer them. Becoming a leader meant entering on a strenuous life, the undertaking of a heavy burden. When leaders they did not act the part of tyrants but treated their subjects with the greatest kindness, even courtesy. They were not autocratic, for no important step was taken without consultation.

[4] Lactantius.

[5] Gosselin, p. 37, introd.

The bishops were selected for their worth and ability to rule. Their detachment from worldly goods won for them the unswerving loyalty of their flocks, who had recourse to them in every difficulty. It was remarked of St. Polycarp that his followers contended for the honor of unloosing his sandals. They won this respect and filial devotion because of the service to God's Church and people. Their influence among the people was intense and far-reaching. Their influence was felt even among the pagans, who could not refrain from expressing their admiration for them. Their example was cited by more than one eminent historian.

The progress of Christianity went on rapidly even during the worst days of persecution. Indeed it would be entirely wrong to suppose that it was put on its feet by the different acts of clemency of the Emperor Constantine before or after his conversion. Even before his edicts in its favor its success was regarded on all sides as inevitable. In his day it was sweeping over Europe in spite of many obstacles, drawing under its standard the élitè of the Roman aristocracy, as well as thousands of every class of men of all races. Tertullian was fully warranted in making that well known boast, which was as true as it was consoling, "We are but of yesterday and we fill your whole Empire — decuria, the palace, the senate; but now your enemies are in the minority because of the Christians." This unaccountable increase of the numbers of the Christians, and of the esteem for them and their religion on all sides, caused terror among some pagans and in others stimulated questioning, interest, sympathy, admiration. The terror of the former class had often found expression in the strict laws passed against the Christians, and also in the horrible persecutions which now and then broke out. By no means the rarest of these cries for persecution are from men who were put to shame by the virtues of their victims, and who recognized in Christianity an enemy of their own foul ways of living. Those whose interest it was to preserve the state, those in other words who were truly patriotic, lovers of their country and of its people, were also watching Christianity and its growing influence. They hailed with joy its progress. Its victories and its reverses were made theirs. In such as these there was no terror, no jealousy for the supplanting by Chris-

tianity of the pagan worship. They saw salvation for society in this new code.

In the opening days of the reign of Constantine the germs of dissolution, which many years before his time had entered into the Empire, were beginning to make their evil influence felt in society. Relaxation of military discipline, licentiousness in high places, dishonesty among public officials were gradually weakening that vast Empire which, at one time guarded by wisdom and strength never before heard of, seemed invincible against all enemies from within or from without. The vast Roman Empire which many thought was eternal was decaying. Enjoyment was becoming the national god. The wealth plundered from conquered provinces was brought to Rome to placate a mob of degenerates too lazy to work, too dangerous to be disciplined. The Tiber brought down daily on its waters the lifeless bodies of new-born babes telling the tale of Roman lust and Roman barbarity. The amphitheatre and the concomitants of the Roman holiday need hardly be enlarged upon for a student of Roman history. To such a condition had paganism brought proud, imperial, far-flung, much-feared, much-hated Rome.

Even before his conversion Constantine had noted the good effects which Christianity brought about in the lives of its followers. He closely watched events. He was as alive a statesman as dauntless soldier, and sincerely anxious to save his people from their impending fate. He decided to give Christianity fuller scope and for this purpose withdrew many of the edicts which he found enacted by his predecessors against the Christians.

Considering the numbers over whom they had influence and the character of that influence none were more likely to be able to save Rome from the dangers which threatened her both from within and from without than the Christian bishops. "The happy results which governments could reasonably expect from their concurrence in the support and defence of the Empire accounts at once, and most naturally, for the rapid increase of the temporal power of the Church, under the first Christian emperors." [6]

[6] Gosselin, *ibid.*

From what has been said we may draw the legitimate conclusion that temporal rulers gave scope to the Church, and protected her in her work because they realized that no institution stood more steadfastly and successfully for public order, no other code professed a higher standard of citizenship. Because Constantine realized the appropriateness of endowing with even mundane dignity the clergy, he exempted them from curial and military duty. Because he realized their sterling honesty and deep wisdom as well as their genius for adjusting disagreements, he gave them judicial rights in 318. Because of their learning and disinterestedness he harkened to their advice and gave them a place in his councils. Because he recognized the beneficial influence of Church legislation on social morals he aided its administration by every acceptable means. Because he saw that none could grapple the question of pauperism better than the Church he exempted her property and revenues from taxation. In brief, our conclusions from the consideration of the matter may be set down as follows. The privileges and influential position which the Church gained during the age we have considered were not gained by ambition, much less by usurpation: they were really conferred on the clergy to give them more scope in benefiting society by their teachings. The men who enjoyed these privileges far from being men of worldly ambition were men who lived only for others, glorying in the title "Servants of the servants of God". These privileges and honors were the germs of Temporal Power. The lesson to be drawn for our own times is obvious, and should silence those calumnies against the Roman Pontificate and its representatives which bigotry revives on occasion of the election of a new Pope.

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THE CLASSICS AND CHRISTIAN CLASSICS IN THE HISTORY OF EDUCATION.

I.

THE real school work of St. Augustine, his work for education, the influence of his thought upon the accumulated learning of heathen and Christian schools of the fourth century and later begins with his conversion to the faith and life of Christianity. There is no doubt of Augustine's brilliancy as a teacher of rhetoric and literature before his conversion. But the brilliancy described in the *Confessions* hardly radiates beyond the lecture hall and a circle of admiring friends. He had earned some measure of success and applause: but success and the approval of the crowd will give no man a place in the making of the history of learning and schools. It was faith in Christ and the thought of Christ's living, visible, Catholic Church that gave Augustine his world-view of education and the future work of schools.

Twenty-seven books [1] on education, on schools and branches of learning and contemporary thought, heathen and Christian, were written by Augustine during the first four years of his life as a Christian layman. Of these twenty-seven six were text books evidently prepared for grammar and high school use —*De Grammatica, De Dialectica, De Rhetorica, De Geometrica, De Arithmetica, De Philosophia.* These six are not now extant. They have gone the way of school books generally of eighty or one hundred years ago. The twenty-one which remain, however, are sources of first-hand information on education, on the qualities and the material of education in the fourth century. They are the school literature of an experienced teacher and thinker, in which he takes up the problems of Christian and heathen thought, and marks the way of advance in Christian learning. As contemporary sources they

[1] The twenty-seven treatises, counting each book as a treatise, are: *Contra Academicos*, three books; *De Beata Vita*, one book; *Soliloquia*, two books; *De Immortalitate Animae*, one book; *De Quantitate Animae*, one book; *De Libero Arbitrio*, three books; *De Grammatica. De Dialectica, De Rhetorica, De Geometrica, De Arithmetica, De Philosophia*, one book each; six books *De Musica;* and one each *De Magistro* and *De Vera Religione.* I am counting *De Vera Religione* as a Christian school book, chiefly for its thought preliminary to Christian Apologetics and the harmony which Augustine insists must exist between philosophy and religion.

are the richest in detail, I believe, and the most thorough in describing systems and schools of thought, Christian and heathen, to be found anywhere in the whole range of literature on education and schools. Yet by some unexplained turn of pedagogical taste our modern text books on the "History of Education" have succeeded in substituting what appears to be a crystallized tradition on the influence of the Christian Fathers. In part the tradition is incorrect, in part meaningless, in part absurd: compared throughout with contemporary sources the tradition is untrue.

I have gathered a few examples from texts now in use. One says: "In the case of Augustine, as that of Jerome, a retrograde movement from an earlier devotion to classical learning is to be found." [2] In another text-book, designed evidently for use in high schools, our pupils are told that: "Like Tertullian, he (Augustine) condemned the very classical literature to which he was indebted for his intellectual greatness." [3] Another text tells how: "Augustine, who had written a great treatise on dialectics, later, as an ecclesiastical administrator, condemned the very works which had broadened his mind." [4] The old story about St. Jerome's "dream" is repeated, with the added observation that: "Perhaps no single event of this general conflict had so great an influence upon succeeding generations as that of Jerome's famous vision." [5]

It is to be regretted that no authorities are given, no direct quotations from the Fathers, no evidence to prove this "retrograde movement". There is nothing to show how a "dream" has taken on the proportions of an "event" in the "History of Education". One important point referring to the "dream" of St. Jerome has been omitted from the text book. It is the only point in contemporary literature, so far as I know, that connects the dream in any way with the teaching of pre-Christian classics. The point is St. Jerome's own explanation of the "dream", quite as authentic and certainly as genuine as

[2] *A Brief Course in the History of Education,* by Paul Monroe, Ph.D., Macmillan, 1916, p. 107.

[3] *History of Education,* by Levi Seeley, Ph.D., American Book Co., 1914, p. 118.

[4] *History of Education before the Middle Ages,* by Frank Pierrpont Graves, Ph.D., Macmillan, 1915, p. 288.

[5] Monroe, loco citato.

the "dream" itself. It proves quite conclusively that the "influence" of the "dream" on Jerome's own educational work in the Bible school at Bethlehem was just *nil*.[6] Ruffinus, the old adversary of Jerome, had made the charge that, despite the promise made in the "dream" (Epist. ad Eustochium, *xxii*, n. 30) not to read the heathen classics, Jerome was teaching the eloquence and poetry and the history of Rome to boys at Bethlehem; that he was manifolding the manuscripts of Cicero for the book market—evidently one of the means to support the monastery financially, and to carry on the work of the Bible school at Bethlehem. Jerome's reply to this charge of unfaithfulness to his "dream" belongs materially to the history of education quite as legitimately as the "dream" itself. The place which it held in contemporary literature, in the public controversy with Ruffinus, would rank it naturally, in popular importance, ahead of the private letter written for the personal counsel and guidance of a lady at Rome. Jerome makes us feel, in this reply, that he has been hurt by this rude exposing to public view of his private correspondence with lady friends. He had warned Eustochium against the fascinating influence of old mythological tales, the amours of the gods. He had given her a realistic description of his "dream" and the impressions which remained during his waking hours in the desert. "And now", he says to Ruffinus, "you demand that I fulfill the promises made in a dream." He ridicules the thought of his critic that a "dream" should have any influence upon his life as a Christian or his work as an educator. "How many dreaming," he says, "roll in wealth, and, when they open their eyes, find themselves beggars? Dreaming men drink streams of water, and on wakening find that they are burning with thirst. . . . Your search has pried into the motives of my actions; it has even sifted out what I have said and done in my sleep."[7] The vigor of Jerome's style in this reply to critics, modern or contemporary, his keen sense of humor, the cutting logic of his wit reveal the man, hardly a character to be alarmed or frightened by a "dream". We feel that we know the man in his retort to his critics, a man to

[6] See ECCLESIASTICAL REVIEW, September, 1919, pp. 267-268.

[7] Migne. P. L., XXIII, col. 442-443. See ECCLESIASTICAL REVIEW, September, 1919, p. 268.

be trusted in his deliberate judgments on men and letters, a man in whom schools and education of the fourth century were safe.

We may, I believe, question the scholarship that would build an entire period of the "History of Education" on the "influence" of a "dream". Jerome has told what that influence was on his own work for education. The controversy with Ruffinus has made it clear that mental and literary training in the pre-Christian classics, the clean literature of Cicero, Virgil. Horace, Homer, was not foreign to the study of the language and the history of the Bible; that copying manuscripts of Cicero for sale was one of the means of material support in the Bethlehem school.

"Influences" are known in history only by visible facts. "Movements," whether they be forward or "retrograde," can be traced only in authentic records of what men did and said and taught. The facts, in the real history of education, stand out clearly. Jerome himself repudiates the "dream" myth. He taught the heathen classics at Bethlehem. His monastery was a book mart for their manufacture and sale. What is the value of these facts compared with the tradition crystallized in our modern text books? The tradition leaves *impressions* in the mind of the pupil hardly favorable to the repute of men whose work for education stands established in the thought and form of the Christian Classics, whose esteem as teachers is a heritage of fifteen centuries. Facts would give our pupils at least some knowledge of details in the making of the history of education.

In stating what are presumed to be facts these text books seem to have been singularly unfortunate. Tertullian is said to have been "advanced rapidly until he became the Bishop of Carthage." [8] The pupil, of course, if he is to study the subject beyond the limits of the text-book, will soon learn that Tertullian was never Bishop of Carthage or any other episcopal or metropolitan see. Again, if the student takes the interest in his work to verify "the chapter on Schoolmasters and their difficulties", cited, I presume, from *De Idololatria*, he will find not one sentence in which "the learning of classical literature is condemned"; not one statement in which Tertullian

[8] Seeley, op. cit., pp. 116-117.

" denies that a Christian may be a teacher of ancient learning." [9] He will discover, if he can follow the thought and the pounding logic of the Christian rigorist, that Tertullian lays bare the root and origin of the whole trouble, the reason why there was any question at all about the Christians teaching or studying the pre-Christian classics. He will see that it is not the " learning of classical literature," its poetry or its style that Tertullian is criticizing in the heathen schools, nor their course of studies. Tertullian is simply pointing out the practice, against which he warns the Christian teacher, of pandering to popular superstition under cover of piety to the gods and the authority of the State religion. The whole argument of this chapter (*cap. x, De Idololatria*) is to show that there is nothing to be feared from the literary form, the dreams and fancy of the poets, the true thought of philosophers. The menace to moral life is found in the heathen custom introduced into the schools of observing the festal anniversaries of the gods, prostituting classical literature to low, degrading indulgence in sensual life, turning the heroes of the poets, of war, peace, patriotism, into patrons of selfish passion, immorality and vice. It is not the ideal or poetic form that the Christian teacher must reject. The myths of the poets, the amatory exploits of the gods with men and women of earth are myths and no more. To give them the prominence of public celebration in school festivities is a peril to morals; it obscures sound historic sense. They are not to be dramatized as norms of life, Christian or heathen. The Christian teacher must discern and draw this line between myth and history. He must rise above the old customs of the schools. If he would succeed as a Christian teacher he must have that force of character, the qualities of mind and soul that will raise the moral tone, the standard of the heathen school to the higher, practical, realized ideals of Christian life." [10]

As to the " retrograde movement," which is credited to Augustine, Jerome, Tertullian in these recent text books on " The History of Education ", the charge is a serious one and very sweeping. But a " movement " in history is something

[9] Monroe, op. cit., p. 107.

[10] See Tertullian's *De Idololatria*, cap. x.

more than a mental abstraction. A movement, if it exists at all as a factor in history, must be as real, as visible and tangible and objectively provable as the particular facts which make up the current of moving events. This probably will be granted by anyone who has thought upon facts in " The History of Education ". But in the text books cited above I have found not one point of evidence to prove the " movement ", not one complete sentence to show what the judgment of Christian teachers was on pre-Christian classics, the literature and the schools of earlier times. There is no survey of the work of the Fathers in the environment of contemporary life and " learning ", the only means of presenting a view which will be true to external and objective facts. The " information " about Augustine as an educator is crudely inaccurate and wholly untrue. Instead of drawing from the description which Augustine himself made of his life's work in contemporary thought and literature, the picture has been turned to the wall, and marked " retrograde movement ".

The *General Review* of twenty-seven books, distinct studies in school subjects and school problems, including a full course of text books for grade and grammar schools, is Augustine's account of " advance in learning " made by a circle of friends, of which he was the centre and the directing mind. The time and place, the method and manner of school work and composition are carefully noted and described. The text of Augustine's critical analysis of Academic Scepticism (*Contra Academicos*) and the little study *De Beata Vita* are the complete and authentic refutation of the charge of hostility to pre-Christian " learning ". Yet the information drawn apparently from these sources of the history of Christian education and contemporary heathen thought, which the reader will find in recent text books, is limited to two points of reference, both inverted chronologically, and so twisted from the sense and context of the source as to make them either meaningless or historically untrue.

The pupil is told, for example, that "Augustine had partially completed an encyclopedic treatise on the liberal arts." [11] Another school text book informs the student that Augustine

[11] Monroe, l. c., p. 107.

"had written a great treatise on dialectics." [12] The inference seems to follow quite logically that this is the place chronologically to fit in the "retrograde movement"; that reaction against the "learning" which had "broadened his mind" dates from Augustine's conversion to Christian faith. If, however, the reader will turn to Augustine's own account of work and literature for schools he will find that what is described as "an encyclopedic treatise on the liberal arts", and "a great treatise on dialectics," has been listed by Augustine as simply a part of his series of school text books, written not before, but after his conversion. These books, *Disciplinarum Libros, De Grammatica, De Dialectica, De Rhetorica, De Geometrica, De Arithmetica, De Philosophia*, et *De Musica sex volumina*,[13] are quite unmistakably described. The time and place of their composition are definitely fixed. They were begun at Milan, while the converts were preparing for baptism, continued and finished after the return to Africa, after Augustine had settled down on what had been his father's estate near Tagaste, where the plan of his life was to live with brethren in peaceful monastic retreat, a Christian thinker, teacher, writer—"Per idem tempus quo Mediolani fui baptismum percepturus etiam Disciplinarum libros conatus sum scribere. . . . Sed eosdem sex libros (De Musica) jam baptizatus jamque ex Italia regressus in Africam scripsi . . . De aliis vero quinque disciplinis illic similiter inchoatis."

We do not know whether the chronological order of Augustine's school literature has been changed deliberately and designedly or not. One point is certain. Whatever the premises may be, the inference is logical and easy. The impression, on text book authority, which needs no further proof for the pupil, is, it seems, assured: the beginnings of faith mark the close of Augustine's career as an educator, the earlier promise of school literature in "dialectics" and the "liberal arts" is lost irreparably in the life and creed of Christianity. A second point is, I believe, equally clear. It is the point of connected facts seen in the sources of contemporary history and school literature, in the list of Augustine's school studies, and

[12] Graves, l. c., p. 288.

[13] See Retract. 1, cap. 6. See also ECCL. REV., Oct. 1921, p. 367.

the text of his work for the critical analysis of pre-Christian thought and philosophy. In these contemporary facts Augustine's work for Christian and heathen education is literally described. It extends from the studies in Academic scepticism and Stoic theories of life, made while he was preparing for baptism, over more than forty years of actual contact with the problems of heathen and Christian thought and philosophy.

As to the charge made that Augustine "condemned the very classical literature to which he was indebted for his intellectual greatness," a little reflexion on the rhetoric of this sweeping statement would discover to the pupil perhaps that literature, classical, Christian, or pre-Christian will hardly be found to have been the cause or the source of "intellectual greatness" or genius. Usually we speak and think of genius or "intellectual greatness" as the cause of classical literature rather than *vice versa*. We might ask fairly to what pre-classical literature were Homer and Virgil indebted for the gift of "intellectual greatness"? Or where shall we find the model for the poetry and the genius of the Book of Job? Then, a student, if he deserves the name, ought to know where and when and in what particular circumstances Augustine "condemned classical literature". There is so much in Augustine's school treatises in praise of clean pre-Christian literature, so much that proves the harmony between the real philosophy of the older schools and the thought of the Christian teacher, that it seems impossible to believe that the information of these text books is drawn from original sources. I can not believe that any right-minded man would knowingly and deliberately set up a caricature of Christian education and Christian influence on learning, and expect it to be taken for the work of Augustine or Jerome. Whatever the explanation of the unlikeness may be, the text-book account is surely not a picture of the history of Christian education in the making.

II.

A fair estimate of Augustine's attitude to the thought and literary beauty of pre-Christian classics is not to be found in chance sentences cut away from their context and made to fit into the particular view of someone who happens to be interested in heathen "learning" and Christian "reaction."

Augustine was certainly teaching Virgil to his former pupils in the Cassiago retreat at the very time when he was at work with these same pupils on the metaphysical thought of the two books *De Ordine*. Each day's occupations, diversions and recreations, in these beginnings of Christian school work, are described in detail. Even a cock fight in the farmyard, which incidentally took the students' attention as they were about to begin the day's discussion, is vivdly described. Augustine notes the evidence of metaphysical order, something more than material, in the exhibition of strength and skill, the test of endurance between the two belligerents. He asks the students to mark the external expression of animal consciousness, of superior physical force in the proud strut of the victor, the signs of defeat and loss in the drooping wing and the draggled feathers of the vanquished bird. "All these illustrations of our little work," Augustine says, "were transcribed into this part of the book. And nothing else was done by me on that day, as I was sparing my strength, except that before the evening meal I heard with them, as was my custom every day, a half a scroll of Virgil" (*De Ordine*, lib. 1, cap. 8, num. 26). "Nihilque a me aliud actum est illo die, ut valitudini parcerem, nisi quod ante coenam cum ipsis dimidium volumen Virgilii audire quotidie solitus eram." These Christian retreat studies of Augustine and his associates, therefore, included daily readings in Virgil, which appear to have served as a recreation before supper. The same studies gave to the world of letters and of thought, in the four books *Contra Academicos* and *De Beata Vita*, a critical appreciation of Scepticism and Stoicism, which, I believe, has never been equaled in the literature of the heathen world, ancient or modern. There is no evidence of a thought in these early treatises of Augustine that could be interpreted as condemning the learning of pre-Christian classics. Cicero is quoted repeatedly, and with honor, as a master in the school of Academic scepticism. In the Stoic school he is put forward always as representing what was best and practicable in the theory of the philosopher's ideal. Thus, in *De Beata Vita*, when St. Monica decides the question in morals as to whether that man is happy who has what he wants, saying: "If he desires what is right, and has it, he is happy; if his will is fixed on what is

wrong, though he may possess it, he is not therefore happy," Augustine tells her: " Mother, you have taken the very stronghold of philosophy. For undoubtedly words were wanting to you so that you did not speak now as Cicero does, whose words on this problem are these. Thus in the Hortensius (now not extant), a book which he wrote in praise and defence of philosophy, he says: ' See, now, not philosophers, but they who are ready always for argument all say that men who live as they desire are happy '. This is untrue indeed; for to desire what ought not to be is itself most unhappy. Not to attain what you desire is a source of misery less indeed than desiring what you ought not to obtain. The unrighteousness of the will truly brings more of evil than good fortune does to any one of good " (*De Beata Vita*, cap. X).

The debate between the two disputants in the three books *Contra Academicos* centres chiefly on Cicero and his authority standing for the Academic profession of unending search in theoretic philosophy, upholding a system in which the last word must be granted always to the sophistry of the schools, where reason, yielding defeat in the premises of its own choice, would permit itself to be questioned seriously on the testimony of the senses, the objective reality and the existence of the external world.

Augustine, in the third book, after the disputants have exhausted their arguments for and against scholastic scepticism, sums up and presents the problem as, I believe, it has nowhere been presented by a thinker of the pre-Christian schools. He has written what deserves to be marked, in the history of education, as the last chapter in Academic Scepticism. Insisting upon the reality of the external world, the object of the senses, and intuitions of the mind as starting points of reason preliminary to all systems of philosophy, he has brought the sophistries of the heathen schools down to the level of common sense. Instead of a system of " authority ", as it has been called in one of the text books cited above, Augustine, in these school studies, has opened the way to literary criticism. He has given to the world of education a standard of appreciative study, the most complete and thorough analysis of scepticism as it was understood and taught in the schools of the fourth century.

In a few, short, clear sentences, after the students' arguments for and against a theory of fancied security in scholastic doubt, have been exhausted, Augustine has trenched the position of the old heathen schools. To the objection made seriously by the sceptics of the schools that I may be asleep, dreaming or in a trance, that I can not prove that I am awake, or that the external world is anything more than the impressions which my senses bring to the brain: that the green of the grass or the color of the moon is anything more objective than the reflexion mirrored on the retina of my eye, the Christian thinker replies by turning the thought of the argument away from the sentient subject to the term of thought or sense in the individual asleep or awake. Sleeping and waking are accidental only to the conscious, thinking or dreaming man. The phenomena of the material, moving world, the ratios of numbers, the changeless nature of known truths on which men build science and the arts of life, mathematics, geometry, architecture, music, remain unchanged, the same for the thinker and for him who dreams that he thinks. No pre-Christian philosopher, so far as I know, had ever succeeded in making clear this point of objective evidence against the dizzy reasoning of scholastic scepticism. As to the possibility of persisting in the denial of evidence objectively the same in sleep and waking, the answer, of course, must be a return to common sense. Obstinacy that will not be convinced is a misfit in the adjusted world of mind and matter. I shall give here the text which contains Augustine's conclusion.

Sed si eum solum placet mundum vocare, qui videtur a vigilantibus, vel etiam a sanis, illud contende, si potes, eos qui dormiunt ac furiunt, non in mundo furere atque dormire. Quamobrem hoc dico, istam totam corporum molem atque machinam, in qua sumus, sive dormientes, sive furentes, sive vigilantes, sive sani, aut unam esse, aut non unam. Edissere quomodo possit ista esse falsa sententia. Si enim dormio, fieri potest ut nihil dixerim: aut, si etiam ore dormientis verba, ut solet, evaserunt, potest fieri ut non hic, non ita sedens, non istis audientibus dixerim: ut autem hoc falsum sit non potest. Nec ergo illud me percepisse dico quod vigilem. Potes enim dicere hoc mihi etiam dormienti videri potuisse: ideoque hoc potest esse falso simillinum. Si autem unus et sex mundi sunt, septem mundos esse, quoquo modo affectus sim, manifestum est; et id me scire non

impudenter affirmo. Quare vel hanc connexionem, vel illas superius disjunctiones doce somno aut furore aut vanitate sensuum posse esse falsas; et me, si expurgefactus ista meminero, victum esse concedam. (*Contra Academicos,* lib. iii, cap. xi, num. 25.)

The point which Augustine makes here clearly proves, I believe, the superior mind of the Christian thinker. He turns the thought, the endless argument of the old school from the mere accident of sleep or waking in the subject to the objective reality of the material world, the changeless character of metaphysical thought, the only foundation of science and of every branch of learning. The conclusion is drawn by way of elimination after a thorough testing of reasons for and against the claims of Academic scepticism. It marks a distinct advance, in method and in quality of thought, over pre-Christian systems of philosophy, learning, science. It is the carefully prepared school work of a Christian thinker, for which we have detailed information as to its original composition, the arguments of the pupils pro and con, the shorthand notes, the copying of manuscript for future use. The facts in the text of these treatises are visible, tangible, authentic and proved in the making of the history of education. They are facts which our high school pupils and college students ought to know. Compared, page for page, with what we have and know of pre-Christian schools, methods and systems, these Christian sources will show, I believe, a popular interest in education, in the " learning of the classics ", heathen and Christian (including the Bible), in the practical efficiency of school work for the masses of the people, slave or free, far in advance of their heathen predecessors and contemporaries. There surely, in contemporary literature, not in the rhetoric of eighteenth and nineteenth century essayists,[14] is the material to be found for the history of education and schools of that time.

Augustine's description of circumstances in the composition of the school text books described above, together with letters written about the same time, will show, I believe, that the plan of a course in school text books was not so much the personal venture of Augustine as the concerted action of a circle of

[14] Reading lists and bibliographies which cite W. H. Lecky and Edward Gibbon as sources of information on the Christian Fathers reflect no credit on the judgment and the learning of modern educators.

friends, Christians, converts and future converts interested in education, schools and school literature: " Etiam *Disciplinarum Libros* conatus sum scribere, interrogans eos qui mecum erant atque ab hujusmodi studiis non abhorrebant." [15] We know who some of the close friends of Augustine were. We know some that were surely then at Milan. Ambrose, of course, who had been for two years now a spiritual and intellectual guide to the teacher of literature. Verecundus, in whose country home, Cassiciaco, Augustine with his mother, brother and companions had spent probably six months of the fall and winter, 386-387, preparing for baptism, was a teacher, *grammaticus*, in the schools of Milan. Nebridius, the friend who had come from Carthage just to be near Augustine, and to join with him in the study of truth,[16] was also then engaged teaching in the schools of Milan under the direction, as it appears, of Verecundus. Twelve of Augustine's letters are addressed to Nebridius, chiefly on subjects of education and philosophy, written probably from the retreat in Cassiciaco to Milan. Alypius, the companion of Augustine in conversion and baptism, had also come from Africa to practice law in Italy in order to be near his friend. He was the arbiter appointed to judge the merits of disputants in the debate on scepticism in the three books *Contra Academicos*. He had taken part also in the discussions *De Ordine* in the Cassiciaco retreat. Theodore Manlius, described by Augustine as a Christian and a man of learning, " Docto et Christiano viro ", (Retract. 1-2), later, 399, Consul in the imperial government, was also in Milan at this time.

These educators and school men, associated with Augustine before his conversion, and all either then Christians or converts later on, were, we may infer, I think, among the number of those consulted on texts for school use—" Interrogans eos qui mecum erant ". We will hardly find in the sources of history in pre-Christian education anything quite like this, quite so practically significant of interest and efficiency as this circle of frends, advising together for the improvement of school literature and text books—Ambrose, Augustine, Alypius,

[15] *Retract.*, lib. 1, cap. 6.

[16] " Nebridius etiam, qui, relicta patria vicina Carthagini, atque ubi frequentissimus erat, relicta domo, et non secutura matre, nullam ob aliam causam Mediolanum venerat, nisi ut mecum viveret in flagatissimo studio veritatis et sapientiae." (*Confess.*, lib. vi, cap. 10—confer lib. viii, cap. 6.)

Nebridius, Verecundus, and Theodore Manlius. The need was manifest if we note what Augustine has said of Varro's handbook of mythological theology, of the state religion, social life, and popular amusements in *De Civitate Dei*, book six, chapters two to six. These and their kind, sources of superstition and immorality, not the classics of Roman or Greek Literature, are to be counted as the *Libri ethnicorum* banned by the Council of Carthage in 398, quoted frequently as the triumph of Christian "reaction" over the "learning" of the classics. In a future paper we may try to study this "learning" of the pre-Christian classics, or find how it compares with the knowledge, the thought and history of the Christian classics. "Learning" applied to the pre-Christian classics is rather a suspicious adjective. It suggests more than the word will bear in modern use. If "learning" is to stand for poetic imagery, the art of language building, literary structure and form, which can serve only as models, the standard for school work, we may admit its use. In modern use, however, learning generally stands for a wide knowledge of facts and affairs, or acquaintance with the sciences of recent discovery in the material and physical world. This latter was a field unexplored to the ancients, and, aside from the beginnings of Genesis, it is equally prominent by absence in both the Christian and pre-Christian classics.

We do know, of course, what were the qualities of the *Libri Disciplinarum* of St. Augustine. The name of Augustine and his associates in the work is our only guarantee that they were not below the standard of the heathen school books of the time. The only way to determine now the real worth or the relative value of classics and school literature, Christian and pre-Christian, would be actual comparison to prove two standards of thought and literary expression, lower and higher, as recent "histories of education" seem to suggest. The nearest approach to such a comparative study and appreciation will be found probably in the careful reading of points of critical and historical importance in *De Civitate Dei* and the thought and literary form of the *Confessions* of Augustine together with his earlier school literature. In the meantime, while reading recent text books on the "history of education," we may find profit in the reflexion of Augustine—*De Magistro*, XIV—

" Quis tam stulte curiosus est, qui filium suum mittat in scholam ut quid magister cogitet discat?"—Who is so unreasonably careful as to send his child to school in order to learn what the teacher thinks?

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RELATIVITY.

Some Metaphysico-Theological Considerations.

I.

DURING discussions of the Theory of Relativity we occasionally hear the question: How does the theory square with Scholastic Philosophy? This question has given rise to another, namely: Has the new theory any theological implications? Of course, the new theory may not stand the test of time; in which case, such questions are idle. Nevertheless, the issues brought up by various writers justify our making a few comparisons, however tentative they may be.

Obviously one cannot proceed to consider the above queries unless there be on the part of those interested some grasp of the Einstein hypothesis. Therefore, without any attempt at rigor or completeness, the two following paragraphs are given to call to mind the scope of Relativity.

Regarding the "Special Theory," take the following (impossible) example. A beam of light, from the sun or any source whatsoever, is traveling along a railway track from which the air has somehow been removed. An observer standing beside the track measures the velocity of the tip of this beam, and comes out with the value—186,000 miles per second. Meanwhile, in the same direction as the light ray, a train passes by at a speed of 1000 miles per second. An observer on board the train measures the velocity of the tip of the same beam of light, and also comes out with the value—186,000 miles per second. Hence the law: "Light *in vacuo* presents the same velocity to every observer irrespective of the motion of the source of light and of the observer." There have been experimental confirmations of this law, notably, the Michelson-Morley Experiment. Now it seems very strange that the velo-

city of the observer on the train produces no observable catching-up effect with respect to the tip of the ray of light. Yet such seems to be the case, and we see at once that if we keep the velocity of light constant for all observers according to the above law, then something else must give way. Now what are the components of velocity? The expression "miles per second" gives the clew at once. Its components are *space and time*; and these are the something which must give way, or readjust themselves, in order that the law of the propagation of light may be obeyed. It appears that the case of light is unique among motions. It is just the case, however, which affects our observations of motions in general, because observations are made through the mediumship of light. The space-time laws of physics must take account of the anomaly; and observed motions in general, as we shall see, must face the consequences. Wherefore, in our example of the railway track, let us briefly set down the conclusions. The two observers get results showing a difference in the miles and seconds measurements employed in this case. Therefore, relative motion may modify the measure of space and time intervals; therefore, space and time values are not absolute but relative quantities; moreover, space and time function together to bring about this condition, hence they are not entirely distinct entities. There are other conclusions involved, e. g., motion itself (as predicted of physical bodies) is relative. Of our two observers we said one was still, the other moving. With regard to what? Merely the railway track; with its own complex motion, relative, say, to the solar system. Is there then no such thing as absolute motion? Apparently not: the concept motion implies a relation to a standard of reference. Why not choose then a general standard of reference? Here rises the insurmountable difficulty which gave impetus to the relativity theory. Nature has furnished no such standard. Science built its hopes upon the all-pervading ether, but all attempts to measure motion through the ether have failed. The selection of an arbitrary standard is entirely objectionable, since we could never be quite sure of the validity of physical laws based thereon. Now granting that the motions of bodies are relative, the velocities of bodies are relative also, because velocity is the measure of motion. Again, velocity enters into

the measurement of many physical quantities, as energy and momentum; whence appears an element of relativity in these concepts.

Regarding the "General Theory of Relativity," take the familiar example of locating a point in a room by three measurements, viz: distance from side wall, distance from end wall, and distance from floor. This is an example of determining a position in space by its three "coördinates," usually symbolized by the letters, x, y, z. If the point moves through the room, a fourth measure is involved, namely, *time*, symbolized by t. Hence the broad conclusion that position in general involves four and only four values for its description. The question now arises: How shall we describe position in general by four quantities? We now have the genus of the relativity theory: it is one of the attempts to answer this question. Newton made a former attempt. He said time (t) is absolute (i. e., one clock will do for the whole universe), and the space values (x, y, z) can be taken care of by selecting a convenient "frame of reference" (coördinate system), and regarding it as fixed and rigid. Einstein maintains that this arbitrary selecting of frames of reference is an unjustifiable liberty, and that this regarding of the time, t, as absolute, and (worse still) as independent of its congeners, x, y, z, is an assumption contrary to fact. The first objection, respecting arbitrary coördinate frames, is made on the ground that movements are relative: absolute motion is a meaningless phrase: to speak of an object in motion always implied a point of view, and the Newtonian coördinate system is a restricted point of view. The second objection, respecting time, is made on the ground that there is an essential connexion between space and time which must be recognized if we intend to get at the true relationship of things. Einstein accordingly searches for a system of coördinates furnishing complete unrestrictedness for physical laws, and finds it in "Gaussian Coördinates". Moreover, in his Gaussian system, he merges space and time, and comes out with a universe which is no longer three-dimensional in space and one-dimensional in time, but which is an undistinctioned "four-dimensional space-time continuum". Without going into details, we may say that Einstein's four new coördinates give a new interpretation to space positions

and intervals: thus remapping the geometry of space, and readjusting the law of gravitation. Furthermore, unlike the old, the new coördinates individually are devoid of physical meaning. It is their blend which has physical significance; elusive to the mind, however, on account of the four-dimensional aspect.

II.

Let us now turn to metaphysics; and, in particular, let us try to give an answer to our first question: "How does all this accord with our traditional philosophy?" Concisely stated, Relativity affords primarily the following proposition for our consideration: *There is nothing absolute in time, space, motion, or in whatever else is thereby entailed: their study and measure reduce to an investigation of the relationships between themselves and an observer—their observable phenomena being the outcome of their essential relationship inter se which precludes their being regarded as independent entities.* Now a very few words are sufficient to indicate that there is nothing here repugnant to our philosophical concepts. In the first place, since the above proposition concerns physics, we at once prescind from all those fine scholastic distinctions regarding space, time, and motion, which exist, not really, but only *ratione ratiocinantis.* We have then merely to deal with *spatium reale et physicum, motus localis,* and *tempus qua mensura motus rerum physicarum.* "Spatium reale et physicum" is defined (omitting the conceptual contribution) as "ipsa rerum extensio". Two *notae* are non-existence apart from bodies, and finiteness. Hence nothing absolute about it, in fact it is described as a species of *spatium relativum.* "Motus localis" is defined as "modus rei superadditus"—"cum vero nihil substantiale sit, reliquum est, ut sit aliquid accidentale, quod est fundamentum novarum relationum, quas res mota acquirit."[1] Some *notae* are non-existence apart from bodies, continuity, succession. There is nothing here inconsistent with the relativity theory. Even apart from definitions, common-sense shows that motions are relative in the sense demanded by the theory. Imagine, for example, the universe annihilated

[1] Haan, *Phil. Nat.*, § 92.

to a single particle: we cannot speak of its movement, since there is no object to which movement can be related, and no absolute space in which to chart motions. Time, finally, is defined as "numerus et mensura motus secundum prius et posterius," and the species we are concerned with is the *tempus respectivum seu relativum*, "quod motum et successionem in ente actuali respicit".[2] One *nota* is non-existence apart from bodies. This interpretation of time is so thoroughly consistent with that of the relativists that we can almost imagine them to have originated it. We cannot dismiss the matter with a remark, however, because it is necessary to examine the precise sense in which they make time relative. This may be studied by reverting to our example of the railway track. The observer standing beside the track, naturally attaches his frame of reference to the place where he stands, and for the measurements referred to his frame he selects the coördinates x, y, z, and t. The observer on board the train naturally attaches his frame of reference to the train, and for measurements referred to this frame chooses the coordinates x', y', z', and t'. Now evidently x and x' are not the same thing, and in order to turn x into x', and vice versa, we must use an *equation of transformation* involving, certainly at least, the speed of the train. Now what about t and t'? Newton with his one clock for the whole universe would say, $t = t'$, just as if each tick of this monster clock caused an instantaneus jolt throughout the universe. Relativity says no, t is not equal to t', and in order to turn t into t' and vice versa, we must likewise use an equation of transformation, involving the speed of the train, and also the velocity of light *in vacuo*. Here we have the relativity of time in the Lorenz-Einsteinian sense, which is the startling feature of Relativity. We may ask: Why the velocity of light? The answer to this question brings us to the *sine qua non* of Relativity, viz., the criterion of simultaneity. Certainly all time measurements must be based upon some such criterion. Newton's monster clock would fill the bill excellently, but unfortunately it does not exist. Physics accordingly must find something else. This something else will be of the nature of a universal time mes-

[2] Haan, ibid., § 93.

senger. Relativity says that this messenger is the one which is the fastest known and which presents the same speed to all observers; in a word, *light*. Relativity's criterion of simultaneity is therefore based on light-signals; concerning which a detailed discussion is out of place here.

So much for space, motion, and time individually. What does Philosophy tell concerning their "essential relationship *inter se*"? Relativist writers make much of this point, apparently taking for granted that they were the discoverers of any such possible relationship. As one author expresses it: "The fact is that we have always supposed time and space to be absolutely distinct, and independent entities." Now the fact is that Scholastic Philosophy has always postulated the relationship of space, motion, and time (speaking always of their physical aspect). This is evident from the definitions stated above, especially from the fact that all three possess in common the *nota* of non-existence apart from bodies. They are coexistent entities. Again, all three are packed away together in the definition of time, "mensura motus": without space, no motion; without motion, no time; *ergo* without space, no time. Perhaps the space time nexus is more apparent if we consider that this spreading-out principle of substances which we call *extension* gives to space the only concrete reality which it has. Movements or motions in the concrete simply amount to extension (space) mutations, and between movement and time there is only a logical distinction (St. Thomas). Finally, is there anything to be said concerning the variability of space and time evaluations in the sense demanded by Relativity? This sense may be made clear by once more considering the example of the railway track. The observer on board carefully measures the length of the train, and finds it to be exactly 100 yards long; he notes also that he consumes in this task just one hour by his clock. The observer on the ground watches this performance as the train rushes past and by observations also calculates the length of the train. He also notes by his clock how long it took the other observer to make the measurement on board. He (the observer on the ground) finds that the train is a little less than 100 yards long, and that it took the other observer a little more than an hour to make his measurement. In a word, two observers measure the same

space magnitude and the same time interval and get different results They disagree on the meaning of yards and minutes in this case. They are "speaking different languages," as one writer expresses it in a similar example. The reason for this is contained in the preceding remarks regarding transformation of the coördinates of the reference frames of the two observers, where it was pointed out that measurement discrepancies of this sort are the outcome of the phenomenon of the velocity of light. It is easily seen that there is here no metaphysical issue. Although the popular fancy is intrigued by novelties like the above, there is no reason why Cosmology should be startled, since it has condemned *ab initio* the absolute character of space and time in the real order, and is glad to accept any reliable evidence which physics has to offer concerning the internal mechanism of their relationships. The issue is then a physical one: if light has the universal significance which is claimed for it, then Relativity has unraveled an important secret of the universe. If light has not this significance; in particular, if an instantaneous or even faster impulse carrier be found for the universe, then Einsteinian relativity perishes, as all admit.

The above are primary considerations. If we turn to the more remote deductions of Relativity, we enter a very fertile field for the philosopher: a field too broad entirely to be considered here. There is one point, however, that cannot well be passed over; namely, the energy question. It was mentioned in the beginning of this article that, since velocities are relative, we create the assumption that the other physical units are relative concepts. What then about the law of the Conservation of Energy, and the law of the Conservation of Mass? Omitting discussion, we may say that the problem is solved by packing away mass and energy in the same parcel and conserving this parcel. This is quite admissible philosophically. All that Cosmology must shun is the postulation of creative and annihilative forces at work in natural laws. This is successfully done, as in this case, by searching out a more fundamental law. In the case of electrons, mass variations, depending upon velocity, have already been detected. This leads to a final but weighty consideration, namely, the search for the most fundamental law of the physical universe,

in which are rooted all these relative laws of observed phenomena. Has this law been found? Some answer in the affirmative and point to the time-honored dynamic law known as "The Principle of Least Action". The old and the new physics have this law in common. Professor de Sitter says of it: ". . . this principle retains its central position in Einstein's theory. It is even more fundamental than the law of gravitation, since both this law, and the law of motion can be derived from it. The principle of least action, so far as we can see at present, appears to be *the* law of the real world."

III.

The second and last of our questions is: "Has the Theory of Relativity any theological implications?" Let it be said at once that the theory, true or false, raises no theological *problems*. The two fields can hardly be said to overlap. However, as a few writers have pointed out connexions, it may be profitable for us to examine the question a little closely. It happens that the Principle of Least Action, mentioned at the close of the above remarks on Metaphysics, supplies an excellent transition into the field of Theology. It is difficult to give a non-technical definition of the principle. One writer (Professor Carmichael), however, expresses it very concisely thus: "It is a mathematical formulation of the law that nature accomplishes her ends with the least expenditure of labor. . . ." He adds that the principle is esthetically satisfying. The reason for its mention here, however, is that its enunciator, Maupertuis, found it theologically satisfying. A number of writers on mechanics have called attention to this, e. g., J. H. Jeans,[3] "The statement of this principle was first given by Maupertuis (1690-1759), who did not deduce it by mathematical reasoning, but believed it could be proved by theological arguments that all changes in the universe must take place so as to make the action a minimum." This is an example of the old ideal of harmonizing and correlating all knowledge.

Space—there have been theological errors on this point in the past; e. g., Newton and Clarke thought it to be something uncreated and divine, thus confusing it with the immensity of

[3] *Theoret. Mech.*, C. XII.

God. Relativity furnishes an additional endorsement of the fact that space belongs to the finite and physical order. Indeed the notion of its finiteness has been carried rather far. Einstein's book *Relativity* contains a chapter on "The Possibility of a 'Finite' and yet 'Unbounded' Universe". This is of interest as supplying an answer to the old-time question: If we journey to the end of the universe, what then? The argument is somewhat as follows. Imagine two-dimensional beings existing on the surface of a very large sphere. Being incapable of perceiving a third dimension, they would naturally conclude that their universe was a plane of unlimited extent. However, their two-dimensional continuum is a surface warped into a third dimension. It is in fact a spherical surface; and spherical surfaces, though unbounded, are finite in extent. If now we proceed by analogy to three-dimensional space as sensed by us and add thereto a fourth-dimensional warp, we likewise arrive at an unbounded yet finite universe. This may help us to form an idea of what is meant by the four-dimensional space-time continuum of the general theory. It may convey also an initial idea of what is meant by saying that the geometry of Relativity is "non-Euclidean". This leads to another concept. In each geometrical continuum there is always a best possible *route* between two positions. Thus in a plane this best route is the straight line; on a sphere the shortest distance route is along a *great circle*, of which a practical example is the sailing of ships from port to port along great circle tracks in order to make the voyage as short as possible. Such minimal routes are termed geodesics. Every consistent geometry has its geodesic formula, and the space-time continuum is no exception. Its geodesic is a definite mathematical entity, which however transcends the Euclidean and requires the Gaussian line-element for its treatment. Motions in accord with natural physical laws will take place along geodesics. Hence light must take the geodesic track, and must bend when the geodesics are curved, as they are in a gravitational field, according to the new mechanics. In fact all free movements may be regarded as the things of space tumbling along their geodesics. This involves a unique concept of force, or at least a breaking-down of the distinctions between kinds of molar force: a notion due to Einstein, and

termed "The Principle of Equivalence"—a topic out of place here.

A word about the fourth dimension. The repugnance felt toward such a possibility is partly due to a narrowness of our ideas regarding space. Thus, we jump at the conclusion that the fourth dimension must exactly resemble the other three, viz.: length, breadth, and thickness. Someone has named such fourth dimension "throughth" We symbolize length and breadth by two lines at right angles, and thickness by a third line at right angles to both of the other two, and then for the fourth dimenesion a line supposed to be at right angles to all three of the others. Now this shows that we studied well our geometry in school, since the above notion is thoroughly Euclidean. We must realize, however, that the geometry of Euclid is a structure made up of assumption and deduction and is consequently a product of the mind. We presume somewhat, therefore, in taking it for granted that measurable reality (so to speak) will exactly fit the Euclidean molds. This reasoning does not attack the usefulness, not the trueness *in se*, of the traditional geometry. It merely calls attention to a question of fact and emphasizes the *raison d'être* of those modifications known as non-Euclidean geometries. Now the Euclidean fourth dimension just described is probably a mathematical myth without foundation in reality. The fourth dimension of relativistic geometry is something different. It is in fact, as we have already noted, *time*; or, more correctly, a function of the time, "*t*." It is non-Euclidean because it enters into the formulas in a way slightly different from the *x*, *y*, *z* of ordinary three-dimensional space coördinates. Nevertheless its correspondence to them is such that it is, like them, a dimension; since to describe position adequately, we must include it as a measurable entity like the others. Positions in four-space are not called points but *events*, on account of this essential including of the *time*. The preceding argument has been given at some length on account of a certain rather remote theological bearing which has arisen in connexion with fourth dimension: that is, preternatural occurrences where matter is passed through matter; the appearance and vanishing of apparitions, etc. We sometimes hear it stated that such phenomena are explainable by a passing in and out of

the fourth dimension. We see what is meant by comparing the analogous case of two-dimensional beings living on a plane. Assuming such beings to have no cognizance of the third dimension, they could perceive only the events happening on their plane. A being, however, which had access to the third dimension could move on or off the plane at will and would become alternately visible and invisible to these dwellers of "Flatland", and would not be obstructed by the two-dimensional barriers of their plane. So also, some say, a being having access to the fourth dimension could at will become visible or invisible to us three-dimensional beings, and would not be obstructed by our three-dimensional barriers, walls, etc. All this of course is pure surmise. There are, moreover, some objectionable points in the theory as above stated. In the first place it seems to assume a fourth space dimension of the Euclidean form, the existence of which we have seen is very unlikely. If the relativists' fourth dimension exists, it is a time function, and this alters to some extent the above theory. Appearance and disappearance would then have to be explained somewhat as follows. We perceive only what is present both in the *space sense* and in the *time sense* of the word *present*. Now a thing may be present in the time sense and non-present in the space sense, and be therefore non-visible. Can, however, a thing be present in the space sense and non-present in the time sense and for that reason be invisible? If it can, it will lie concealed in the fourth (time) dimension. Briefly, anything to be seen must be present *hic et nunc*. Should it lag behind a half second in our past so as to be present *hic sed non nunc*, then we cannot perceive it. It may be left to the reader to form his own opinion as to whether this is reasoning or romancing.

Time—a similar theological error was committed by Newton, Clarke, and others respecting time by confusing it with the eternity of God. Again we find in Relativity an endorsement of the fact that actual time belongs to the finite and physical order. The particular contribution, however, of the Relativists is the elasticity of time values resulting from relative motion of observers. In regard to this part of the hypothesis attention has been called to a point of theological interest; namely, its bearing on the simultaneous vision of God of the

past, present, and future. This bearing, however slight, results from the concept of simultaneity already mentioned. Writers on relativity go to great pains to give examples showing that events which one observer considers to have occurred at the same instant may not be simultaneous for a second observer, and so on. In other words simultaneity has no absolute meaning in itself. It is relative, in a perceptible degree to us human observers, and totally unrestricted in the divine cognition. A remarkable deduction concerning an allied topic, i. e., free will and the future, is contained in one of the essays (by G. F. Hemans) submitted for the *Scientific American* Prize. The writer constructs a time diagram, analogous to the usual geometrical representation by a time-distance graph, and discusses the relations of the past and future *regions* thereon. He concludes that ". . . an event dictated by free will could affect points in its future region, but not in any other, which agrees with experience and shows that the theory is not essentially 'determinist'. . . . fourspace must be in some way formed by the will as time progresses." Whatever may be the value of such speculation, it is at least a novel weapon against determinism.

Relations in general—"De relatione" is a subject treated with much care in philosophy, partly on account of its important theological bearing. Is it possible that the Theory of Relativity can furnish any worthwhile information on this subject of relations in general? Such a possibility has been suggested by a Catholic writer, von Dunin-Borkowski:[4] "Recent speculations on the relative character of time and space may be fitted into the Scholastic theory concerning relations. It would prove a fascinating task for Scholastic Philosophy to investigate to what extent the harmony of the absolute and the relative which exists in the Infinite Being is reflected and adumbrated in finite existence. Faith would have to guide us in this matter, because without revelation we would be ignorant concerning the internal relations existing in the absolute. Philosophy has learned much from the relativity of the Divine Personality which aids us in understanding better the nature of relations." As the writer does not develop the suggestion, there is no need to go much further than the

[4] *Stimmen der Zeit.*, July, 1921.

mention of it here. It may be pointed out, however, that the relativity theory deals primarily with the observable measure relationships of space and time: that is to say, with *real, essential* relations of which the foundation is measure. If we compare this with the treatment of *Relationes in divinis,* e. g., by St. Thomas, it is difficult to see how any new analogies can be set up regarding the general subject of relations. True it is that the relativity hypothesis (and we must always remember that it is merely an hypothesis) describes new individual relations, but not new kinds of relations. Scholastics would classify these relativity relations as *reales transcendentales.* From the viewpoint of the subject *De relatione,* the new theory has the attraction of contributing a unity and harmony to the concept of the material universe, which contrasts favorably with the heterogeneity of the older ideas.

In conclusion, it may be explained that the demands of brevity have made it necessary to give a very condensed treatment of most of the points touched upon in the foregoing remarks. In particular, the main issues, space and time, afford matter for fuller treatment. In this regard, attention may be called to Balmes,[5] who treats *in extenso,* in an original manner, the topics of space and time; and gives excellent data for a comparison with the new theories. In fact, in his chapters: "Time is Nothing Absolute," "Contingency of Corporeal Relations," and elsewhere, he speaks often the language of Relativity. At all events one thing is evident, Scholastic methods are quite developed for coping with the discursive side of the Relativity theory. Nor is this surprising when we consider that our philosophy bases its judgments upon the criterion of objective evidence, while the Relativists claim similarly an empirical foundation for their system. We should rejoice, therefore, in possessing a commonsense philosophy. On the other hand, in the statements of some commentators on Relativity the misguiding finger of Kant is very evident. Trying to square the Relativity theory with "Modern" in the sense of post-Kantian Philosophy, makes a splendid study in chaos.

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[5] *Fund. Phil.,* tr. Brownson.

THE SHORT SERMON.

I.

CANON SHEEHAN must have learned very soon in his priestly life to appreciate rightly the value of the short sermon. One of his earliest assignments was to a curacy in an Exeter parish. Writing nearly forty years after this event, a curate of that parish declares [1] that Father Sheehan, even in those early days, was generally recognized to have been "a splendid preacher, the chief characteristic of his sermons being directness and brevity. He appears to have had the happy knack of seizing upon some particular thought of religious duty. When he had exhibited it and presented it clearly to his audience, he made his bow and retired."

Now it would not be an unfair comment upon this estimate of Canon Sheehan as a young preacher, or at least upon the moral that seems to be latent in it, to point out the obvious danger of generalization. "Go thou and do likewise" is a counsel of perfection that does not necessarily follow. For the author of the wonderfully attractive novels of clerical life, of the fervid poetic commentary on the *Magnificat*, and of the neatly compressed series of thoughts and meditations comprised in *Under the Cedars and the Stars*—such a man is rather an exception than a type. He was a richly gifted soul as well as an assiduous literary craftsman. He was also a zealous and devoted priest. He knew that directness and brevity were highly desirable, and he was willing to go through an arduous apprenticeship in the art of achieving these excellent qualities of discourse. Doubtless also he had the power, whether as a natural gift or as a laborious acquisition, to make his presentation of a thought not merely direct and brief but striking and attractive as well. *Quod licet Jovi non licet bovi*, we are tempted to exclaim.

Such a guarded comment as this would not, at first blush, appear unfair. We may reasonably hesitate to urge it, nevertheless, when we find a wholly different—say, rather, a wholly opposite—type of priest illustrating the same rare qualities in his sermons. Pastor Halloft was not a literary man. He

[1] Heuser, *Canon Sheehan of Doneraile* (Longmans, 1917), p. 54.

was not an orator, but "a plain, blunt man". He had nothing of the subtle art credited to Marc Antony by Shakespeare. Without any of the elegant simplicity that characterizes the speech of Brutus in *Julius Caesar*, he had that patriot's kindling zeal, downright courage and forthright utterance. Speaking to an audience of exceedingly plain, blunt people, he managed somehow to secure directness and brevity. He was a pioneer in a waste place of God's kingdom, and (says [2] his biographer) "it gave him but little anxiety that there should be only a few persons at the Mass on Sunday morning, which he celebrated with as much solemnity as the place and circumstances allowed. He laid great stress on the sermon. It was for the most part short, but he injected into it a touch of enthusiasm which made the little group present see that he was interested in them. They felt their own importance as pioneers, as well as the importance of the act at which they assisted. He meant them to advertise the sermons; for he would preach again in the evening." His brevity here seems to have been intended as a bait to catch the larger fish that had failed to enter his net. Or it was like the bell which St. Francis Xavier rang in the streets of Goa to gather first the little children and, through them, the larger folk later on. Whether or not his sermons to the evening congregations were longer, we are not told by his biographer. We may fairly surmise that they were equally direct, if perchance a trifle longer.

At all events, Canon Sheehan and Pastor Halloft are witnesses of very diverse characteristics. And their testimony agrees as to the desirability of short sermons.

The pulpit has thus spoken. Let us now hear the pew. How do our congregations regard the short sermon? Another, and possibly a more pertinent, inquiry would be, Why do they so regard them? Both questions are answered [3] promptly enough, and by a layman: "The great secret of success in preaching is to make the sermon short, always short, very short; as a rule not more than fifteen or twenty minutes, including notices, Epistle and Gospel. The reasons for this

[2] Anon., *Pastor Halloft—A Story of Clerical Life* (Longmans, 1918), p. 26.
[3] Markoe, *Impressions of a Layman* (St. Paul, Minn., 1909), p. 136.

are many and most important. In the first place, for many persons, no matter how devout they are, the time at their disposal is very limited on account of many circumstances beyond their control; secondly, in a sermon carefully prepared, and concisely expressed, as much can be said, and much better understood, in fifteen minutes than if the same were said in the course of an hour; third, but few persons can keep their attention fixed upon a sermon beyond fifteen minutes, and, although some of those who read this may not be flattered by the statement, not one preacher in a hundred can hold the attention of his hearers more than fifteen minutes, and not one in a thousand can hold an audience more than half an hour; and a most earnest priest may be filled with holy zeal and so carried away with his subject as to forget the passing of time and everything else; but alas for human frailty, in such cases, almost invariably, the effect upon his hearers is simply to tire them and make them forget what he has said, while the same sermon condensed into ten or fifteen minutes would have been remembered and productive of much good. Short sermons is a perfectly safe rule, while long ones may be time and energy entirely lost upon the audience." Thus does a layman, Mr. Ralston J. Markoe, discourse on sermonizing from the standpoint—or sit-point—of the pew. The son of an Episcopalian minister who had been converted to Catholicism, he may perhaps be considered an unusually well-qualified commentator on sermons.

Brevity may be the true driving-power of a sermon, as it is said to be the soul of wit. Perhaps we shall more readily admit this, if we understand " wit " in the proverb as referring, not to drollery or banter or facetiousness or even pleasantry, but rather to the power of comprehending and judging and concisely expressing a matured judgment; in brief, that brilliant intellectuality which the poet had in view when he declared that " Great wit to madness nearly is allied."

II.

The examples cited from the story of two practitioners of the art of preaching, namely Father Sheehan and Pastor Halloft, are supported by the repeated counsels of professors of the art.

St. Francis Borgia, in his brief treatise on the method of preaching, makes room for the warning that a long sermon does not benefit the hearers but rather wearies and disgusts them (Chapter VII).

St. Francis de Sales, in his Letter on Preaching,[4] warns the Archbishop of Bourges: "It is always better that the sermon be short rather than long. In this point I have failed up to the present, but I am correcting myself". And the Bishop of Belley, unconsciously illustrating the Saint's counsel, tells[5] us of the incident in the Cathedral of Annecy when the Saint's words effected a wonderful operation of grace in the soul of a man who had been on the verge of becoming a heretic. "The sermon was short, and soon came to an end"—that was the declaration of St. Francis himself. "Francis greatly approved", says Bishop Camus in another place,[6] "of short sermons, saying that lengthiness is the great fault of preachers in our day." On one occasion, he asked the Saint: "Do you call that a fault, or liken over-abundance to starvation?" and received the pungent reply: "That vine makes most wood which bears least fruit. A multitude of words has but little result. Look at the homilies of the Fathers, how short they mostly are, and how far more useful than our sermons."

The Bishop of Belley adds his own opinion: "A little well said and earnestly inculcated is the most effectual kind of preaching", and apparently believed that the frequent though brief repetition of great truths was more profitable than a rare but lengthy demonstration of them. In support of this view, he again quotes St. Francis: "He who would work iron must hammer at it over and over again, and the painter is never weary of touching up his canvas. How much more patient repetition is needed to impress eternal truth upon dull brains and hearts hardened in sin!"

The method of preaching drawn up by M. Almeras for the Congregation of the Mission after the spirit of St. Vincent de Paul, repeats[7] the lesson of brevity: "One should avoid prolixity with great care, as it only wearies and confuses the

[4] *A Letter on Preaching* (transl. Boyle), p. 70 of *Instructions on Preaching.*
[5] *The Spirit of St. Francis de Sales* (transl. Anon., Dutton), p. 349.
[6] *Op. cit.*, p. 347.
[7] *Instructions on Preaching* (tr. Boyle), p. 86.

poor people, who, being disgusted thereby, at the end of the sermon profit less by all that was said before."

Bishop Dupanloup also called attention to the danger of fatiguing the people by long sermons. Fatigue produces listlessness, and what is heard by the ear is not noted by the mind. As his work on pastoral preaching abundantly testifies,[8] Dupanloup was a most ardent admirer of the homiletic principles and practice of Fénelon. He might have quoted him in this connexion, for Fénelon, in his third dialogue[9] on pulpit eloquence, inculcates the same lesson of brevity.

The traditional counsel of brevity is neatly put by Father McGinnes[10] in his *Ministry of the Word*: "Don't weary the people by long sermons. Their power of attention flags after a certain time. Knowing what you are going to say, begin soon to say it. Some preachers by their long-winded introductions have the patience of their hearers wearied out before they reach their subject. Having said what you had to say, in a few forcible practical sentences urge it as a whole upon the attention of your hearers."

III.

Why should a sermon be short? Amid the many counsels of brevity, we hear an occasional reason alleged.

Mr. Ralston Markoe argues that the sermon should be short because: 1. Many persons can spend but little time in church; 2. Few can keep their attention fixed for more than fifteen minutes; 3. When fatigued, they forget what has been said and will not note what remains to be said; 4. A carefully concise style will say as much as an untrimmed, diffuse one.

To the obvious danger of boring the congregation, Mullois[11] adds the consideration: "We speak in God's name. . . . The instructons of our Blessed Lord, who is the Divine Master of us all, were uniformly short. Even the Sermon on the Mount, which has revolutionized the world, does not appear to have lasted more than half an hour." With shrewd insight into human weakness, he warns us against the kindly-meant flattery

[8] Dupanloup, *The Ministry of Preaching* (tr. Eales), pp. 143-187.
[9] *Three Dialogues on Pulpit Eloquence* (tr. Eales), p. 156.
[10] McGinnes, *The Ministry of the Word*, p. 81.
[11] Mullois, *The Clergy and the Pulpit* (tr. Badger), pp. 183-196.

of the people: "For the most part, we are all convinced that others speak too long, but we are beguiled by the world's flattery. We preach, and people are delighted, and send intimations to us that we have acquitted ourselves to admiration; that they would gladly have listened to us much longer, and so forth. But we know better than any one else that the world does not always speak the truth, and that we ourselves have frequently denounced its want of sincerity. How comes it, then, that we are deluded by such fine speeches? In flattering us, the world simply plies its trade; but it is our duty not to give heed to its blandishments. . . . A man of high intellectual attainments, recently converted, declared that the manner in which he was bored by sermons during his youth, had kept him from listening to them for twenty years."

The Anglican Dean Howson [12] has other valid reasons for counseling a short sermon: "Our customary morning service is extremely long", he declares. Relatively—as the usual small attendance might convince ourselves—our customary High Mass is long, or is considered long. "And again", continues the Dean, "the fashion and taste of the day point to short compositions as those which are on the whole preferred." He illustrates this prevailing taste: "The rapidly read article in the newspaper, the hasty essay covering only two or three pages in the magazine, form a strong contrast to the long and laboriously written books of the older time, which are on the shelves of our libraries. Our sermons must, of course, feel the influence of the prevalent habit of the times; and we ought carefully to acquire the power of delivering, on suitable occasions, short pointed addresses from the pulpit."

IV.

We have listened to much consentient praise of the Short Sermon. But what should be considered its appropriate limits of time?

"We have occupied four days in explaining to you the parable of Lazarus, bringing out the treasure that we found in a body covered with sores; a treasure, not of gold and silver and precious stones, but of wisdom and fortitude, of patience

[12] Contributed to Ellicott's *Homiletical and Pastoral Lectures*, p. 53.

and endurance." Thus does St. Chrysostom begin his sermon on the topic of excessive grief at the loss of friends. He declares that it would be appropriate to continue his exposition on the death of Lazarus, but that, in order "to avoid wearying you", he would reserve further remarks upon that subject until another time. How long did it take him to deliver his present sermon? The English translation from which a quotation has just been made comprises about five thousand words. Preachers vary much in the rapidity of their utterance, but a fair estimate would probably assign about forty minutes to the discourse. Should this be considered long or short? Even for such exceptional occasions as the panegyric of the titular saint of a church, the dedication of a church, the installation of a bishop, and the like, forty minutes would not err on the side of brevity.

"Look at the homilies of the Fathers", said St. Francis de Sales, "how short they mostly are, and how far more useful than our sermons." Allowing for the greater lengthiness of the Greeks than the Latins in homiletic discourse, four days spent on a partial exposition of the death of Lazarus would, in our day, probably weary an audience. And yet Msgr. Benson delivered twenty-four sermons, if I mistake not, on the single text: "I am the way, and the truth, and the life." Perhaps we should not measure length by the clock or the tape-measure?

We have found three estimates for the sermon-length: St. Francis Borgia, one hour; M. Almeras, one hour for Sundays, three quarters of an hour for work-days; St. Francis de Sales, three quarters of an hour—if the sermonizer be interesting—or better still, one-half hour. St. Alphonsus Liguori [13] offers all three: Lent sermons, one hour; Sunday sermons, three quarters of an hour; the parochial instruction, one-half hour. Bishop Dupanloup favors a straight half-hour for the ordinary sermon: "À l'exception des grands sermons, dans de rares occasions, une demi-heure suffit largement: au delà l'auditoire se fatigue et n'écoute pas, la vie n'est plus. D'ailleurs que de choses ne peut-on pas dire dans une demi-heure, quand on sait serrer sa parole, et éviter les inutilités." If the preacher takes

[13] In *Instructions to Preachers* (p. 14) prefixed to *Sermons for all the Sundays of the Year* (tr. Callan).

care to prune his discourse, he can indeed say a great deal within the suggested limits of time.

The half-hour discourse has many supporters. Potter[14] refers to "the half hour which an ordinary discourse should not exceed." Eales quotes the Rev. Mr. Bushnell, who declares that "for ordinary preaching thirty or thirty-five minutes of carefully-arranged thought is more effective than more time. A certain mission-preacher, after preaching an hour and a half, expressed great surprise because the people were not moved to decision and action. The pastor with whom he was laboring said, 'Make three sermons during the time occupied in preaching this one, and you will make three times as many converts.' Devotion ends where weariness begins." It is interesting to know that even Protestant preachers, in whose view the sermon is the principal part of religious functions, agree with this limit. Thus, too, Kelman, in his *The War and Preaching*[15] declares that one-half of an hour, twice on Sundays, is about all that a congregation can bear. St. Ambrose is said to have taken the average length of thirty minutes. Mullois estimates that Our Saviour took about the same amount of time for the Sermon on the Mount. Is, then, the half-hour sermon (understood as including a few announcements) to be properly described as "short"?

It is clear that the universal trend in our day is towards brevity in sermons. It is equally clear that brevity is a relative matter. Merely to quote the counsel "Be brief" is hardly concrete and satisfactory. To men of an older generation, forty minutes was a short time in which to deliver a message of the Gospel.

We accordingly read with approval but without a sense of definiteness such remarks as the following: "According to the Council of Trent, a discourse should have two qualities, namely brevity and simplicity. It should be brief and it should be intelligible—*brevis et facilis*—not tedious and long-drawn-out on the one hand, nor too elaborate and ornate on the other, but marked by a noble simplicity, skilfully adjusted to the capacity of one's hearers, and made sharper than a two-

[14] *Sacred Eloquence*, Chapter IV, Sect. iv.
[15] Yale University Press, 1919, p. 16.

edged sword by diligent study and earnest thought". What limits of time shall mark the sermon that is "not tedious and long-drawn-out"? [16]

We read with similar approval and similar hesitancy the fine advice given by St. Francis of Assisi to his preachers: "I also warn and exhort the same brothers that in the preaching they do their words be fire-tried and pure for the utility and edification of the people, announcing to them vices and virtues, punishment and glory, with brevity of speech because the Lord made His word short upon earth."

The counsel is echoed by Valuy: [17] "In writing sermons your rule should be 'short and good'. Not everything that we eat, but only that which we digest, keeps up the vital warmth of our bodies." But the comforting definiteness we are looking for is as yet lacking.

We find at length, however, what we have desired: "Except on extraordinary occasions, a sermon should not be lengthy. A discourse occupying from twenty to thirty minutes, if judiciously prepared, will contain abundant matter to instruct and edify without fatiguing the congregation. A surfeit of spiritual, as well as of corporal, food is hurtful to those who partake of it." [18] Twenty to thirty minutes.

V.

The twenty-minute sermon has its strong advocates. "If", writes Dean Howson, "I were required to spend an hour on two Sunday sermons, I should not divide the time into two equal parts, but should be disposed to preach twenty minutes in the morning, and forty in the evening. Our evening congregations consist largely of those who, after a short service, are rather glad to have a long sermon, and can listen to it easily. The morning sermons are preached, as I have said, under different conditions, and our more highly educated people, too, who are then at church, are impatient of prolixity."

All of Hitchcock's brief manual is devoted to expounding and illustrating his plan for the composition of a sermon. He is nothing if not specific and concrete, and accordingly so

[16] O'Donnell, *The Priest of To-day and His Duties*, p. 220.
[17] *Directorium Sacerdotale. A Guide for Priests*, p. 134.
[18] Cardinal Gibbons, *The Ambassador of Christ*, p. 283.

measures the space to be given to each portion of the plan as to assure[19] that "a sermon of this length will occupy about twenty minutes in delivery".

The "half-hour sermon", with announcements, etc. included, is virtually reduced to twenty minutes, and this appears to be the customary length to-day.

There are nevertheless those who advocate a still shorter sermon. Mullois tells us (p. 190) that in his day there were parishes in Paris where a rule prevailed that no one should preach more than forty minutes. "In some popular meetings", he added, "preachers are not allowed to speak beyond fifteen minutes, and *it is there that the most good is done.*" The importance of this testimony solicits the italics which we have ventured to confer upon it.

Our layman, Mr. Ralston Markoe, pleads for a sermon of "not more than fifteen or twenty minutes, including notices, Epistle and Gospel", and later alludes thrice to the advantages of a fifteen-minute discourse, concluding with a still further abatement of his original "twenty" into "ten or fifteen minutes". He seems unconsciously to follow the advice of Baron Alderson,[20] who, when asked as to the proper length of a sermon, answered, "twenty minutes, with a leaning to the side of mercy".

VI.

How to achieve brevity? It is partly a gift of nature, partly an acquisition of art. But art can do much. First of all, it can remove irrelevancies. In the flush of composition, we are apt to write amplifications of thought that are quite unnecessary, illustrations that fatigue at length by their overabundance, commonplaces of thought that are futile for our purpose. Robert Louis Stevenson objects to such additions for a peculiar reason: "To add irrelevant matter is not to lengthen but to *bury*." The kernel of thought is hidden in the shell. Remove the shell and people will find the kernel. Incidentally, brevity is achieved. Michelangelo beautifully describes the process:

> The more the marble wastes,
> The more the statue grows.

[19] *Sermon Composition*, p. 19.

[20] Hoppin, *Homiletics* (rev. ed., 1883, p. 275).

Again, the language of our essential thought may be condensed by art. Southey, when he declared that "if you would be pungent, be brief", assumed that brevity was at the command of the conscientious writer. "It is with words as with sunbeams", he said; "the more they are condensed, the deeper they burn." It might seem curious to reflect that the process involves the use of a magnifying glass. Even so—for in condensing the language you really magnify the essential thought.

Finally, clearly defined purpose in the sermon, a well-arranged order of exposition, a fairly rapid plunge *in medias res* and a snappy conclusion will assist wonderfully in achieving the brevity so desirable in sermons.

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LEAVES FROM A MEDICAL CASE BOOK.

An Act of Faith.

I.

I HAD not seen Jocelyn since we had been at Stonyhurst together. He had been one of those boys, rare but always popular, who combine athletic prowess with brilliancy in their studies, and he had left behind him a reputation for bravery seldom equaled. We left at about the same time, I to go to hospital and he to find his way into the engineering profession.

We had corresponded a little while and then he had gone abroad and I lost touch with him. I was not a little surprised therefore when he walked into my consulting room one evening, in the middle of October, tall, hale, and tanned with the sun, and greeted me with the abrupt geniality so characteristic of him.

"Manners," he said when we had shaken hands, "I dare bet I am the last man on the face of this earth you expected to see to-night."

"You are about that," I said, "but I am more than pleased to see you. And you are looking remarkably flourishing, Jocelyn."

"Yes, I am flourishing enough, on the surface. But there is something wrong with me, Manners, so wrong that I can't help feeling it is going to be the end of me."

I looked at him curiously. While he had been speaking his manner had changed rapidly and an expression came into his eyes that prompted a question.

"You are afraid of something?"

"I am."

"Is it disease?"

"Sometimes I think it must be cancer of the stomach. But I have been assured on the best authority that there is nothing wrong there. I have been to two priests, one in Madras (I will tell you all about that), and they both gave me excellent advice, I suppose; but it hasn't cured me."

"Tell me, Jocelyn, do you think it is a priest's job altogether? Because if you do, I can't help feeling you have been sent here. My brother Claude is in the next room, he is staying with me a couple of nights. And I think he is just the man for you if you have an out-of-the-way problem to discuss."

At this announcement Jocelyn's natural manner came back with a rush.

"Great Scott!" he cried, "that is a bit of luck. Deo gratias! And if he has a taste for obscure problems I fancy I can tickle it."

"Then come along and do so."

I rose and opened the door which led into the study. We found Claude settled in a deep chair absorbed in Poe's Tales, which he laid down as we entered. Jocelyn's face lighted up.

"Hullo, Father," he said without any introduction, "you were not exactly like that when I saw you last. Do you remember Dicky Jocelyn who inveigled you out one night to pinch apples from old Prynn's orchard, and how I bolted and you got a whigging for it next day?"

"I do—in fact I may say I remember you quite vividly. But really at first sight I did not recognize you. Your beard, I think—"

"Yes, I have been cultivating the waste places, and cooking in the sun too, so no doubt I have changed a bit."

"Jocelyn has come for advice," I interrupted, "yours in particular."

"I shall be very happy," said Claude. "Sit down and tell us all about it."

When we had settled ourselves, Jocelyn began.

"It is about fourteen months ago that I made the acquaintance of one of the Fathers of the Madras mission. This priest was the first person who made me *realize* the supernatural. Somehow or other I found I had been taking the Catholic Faith for granted, so to speak, without realizing it at all. I can't put it properly, you know, but that is what it came to. Things he said used to impress me very much. For instance, one thing he told me once—'Here, in a heathen country,' he said, 'you see grace visibly at grips with the devil.' After that I took quite a different line with stories of the supernatural I heard. I was inclined to pooh-pooh them a bit, but now I am tempted to go too far the other way. Perhaps you will think so in my own case. To come to that—well, it began like this. There was a native convert, a man, one of my servants, who began to get slack about his religion. Then he got careless about his duties, depressed and morose, and took every opportunity to avoid me. Well, I spoke to him one day, and the answer I got fairly frightened me. The man simply blasphemed right out, and added a string of filth too which I should have thought no human being could think of. I went for him. I don't know what I said, for I was just fairly strung up, and as a result, what did the fellow do but fly at me and dig his teeth in my wrist. Just look at that scar, doctor, and see what you think of it."

He rolled back his left sleeve.

"It is the scar of a septic wound," I said.

"It is indeed. I was in bed for a week from it with my arm in a bath, and the doctor man said it was just touch and go. It still pains me at times and tickles me up when it is touched. That is a nerve involved in the scar, he told me, and might go on a long time. Well, I ought to have shunted the man off there and then, of course, but something stopped me. Instead I sent down to the church and asked the Father to come up. He came and I told him what had happened. The only thing he said was to ask me when I had been to con-

fession last. I told him three weeks since, and he said I had better go again at once, and he would bring me Holy Communion in the morning. This surprised me greatly and I asked him what he meant. For answer he told me to call the man in. I had another Catholic servant and I sent him to fetch the man, but he would not come. So the priest just got up and went to him, and (as he told me afterward) there was another scene. But he made no attempt to bite this time. The priest just sat and looked at him and listened to his ravings. Then he came back to me. 'Well, Father,' I said, 'What do you make of him?' 'He is possessed,' he said.

"This gave me a bit of a shock I can assure you, all the more as I was weak from the effects of the wound. I had a fit of shivering, I remember, too. But the good Father was a man entirely without fear. He simply told me that he would speak to the bishop and then exorcise the man, and I was just to leave everything in his hands. I obeyed, but I had a pretty bad time over it all. To come to what is, I believe, the important point, the exorcism took place one evening, to be precise, exactly twelve months ago to-morrow, and at nine o'clock. It was at that hour that the devil left him, I was told, and it was then, to the minute, that I went through my experience. I was seized with a tremendous terror, that is the only word for it, terror as of something terrible that was setting itself at me (I can't explain a bit properly, you know), as if it wanted to do me an injury, or would do so in the future—if it could—and at the same time I had a frightful pain in the pit of the stomach, and, well, I may as well tell you, I brought up everything I had had to eat that day I should think. I thought I should never stop it. However I did at last and the —the terror left me, more or less collapsed after it all—but—"

Claude, who had been staring at the fire during this recital, looked up abruptly.

"Is it on you now?" he asked.

For an answer there came a moan, and the strong man slipped down in his chair in a dead faint. I sprang up, but my brother held up his hand.

"Not yet, Hilary—this first," and taking the stoup off the wall he signed himself and passed it to me. The he signed the unconscious man on the forehead and finally sprinkled

the carpet round the chair. Jocelyn's eyelids flickered and then opened, and the eyes rolled with returning consciousness.

"Now get him a stiff one, Hilary, with hot water."

When I returned with the brandy Claude was speaking:

"Not at all. I never think a man a fool for being frightened at the devil. I fainted myself once, too. Now if you feel up to it let us hear some more. But first, has it all passed now?"

"Yes, Father, thanks, only I feel a bit shaken. It is about the worst one I have had, I think."

"Just so. If it comes on again take holy water, will you, and you might sprinkle some about the room too. I did that just now."

"Then you think—?"

"I think it is probably external to yourself. But please go on."

Jocelyn finished his brandy and water.

"If I had had that, doctor, on that first occasion I could have stood it better. But one curious thing I must tell you: I had this attack of vomiting and it appears the possessed man had too; in fact he finished up with that. I got better of the blood poisoning very quickly then, and the servant turned over a new leaf and became quite an exemplary Catholic. And then about a month after that this ghastly feeling seized me again with the same pain in the stomach. I could make nothing of it. I went down to the church one day and told the padre about it. He was sympathetic, but he said very little. He never said much when he gave you advice, but what he did say was to the point. In my case he told me to go to the sacraments more frequently, and in particular if I felt it coming on at any time to go to confession whether I wanted to or not. And he added that it would pass away in time and never return. But that is a year ago now and—"

"One moment," said Claude. "What happened as the result of going to confession?"

"Oh! well, it stopped it at the moment. But it has not cured it—as you have seen. The thing has been going on for a twelve-month. And I cannot help feeling that it is working up to a climax somehow and that to-morrow being the anniversary the evil thing will make a last dead set at me, to—to—my God!—"

Claude was on him like a cat on a bird. He held him down to the chair by the shoulders.

"Listen—you must not give way, you *must not*. If you do, you are lost. It cannot hurt you against your will. Do you understand? Say 'Jesus, Mary'."

"Jesus! Mary!" The words came in a hissing whisper and the corners of the mouth twitched.

"There—is that better?"

"Yes—thanks. But—do you understand—?"

"Yes, I see the whole thing, Jocelyn. I promise you by my authority as a priest that if you will do as I tell you the thing will go—forever. Will you take my word?"

For answer Jocelyn held out his hand and gripped the other's in silence.

"There is one thing I should like to know. Have you had any other advice?"

"Yes, Father, I have. I went to another priest in this country and he told me he suspected the whole thing was physical—in fact he sent me to a specialist in nervous disease. The specialist examined me very carefully; he made a great point of testing my eyes and what he called my knee-jerks. Then he made me walk with my eyes shut, and games like that. What he was up to I can't imagine. Finally he told me the whole thing was neurasthenia. But I can't help thinking he was wide of the track. What do you think, Manners?"

"I do not think so at all," I said. "On the contrary, he was very much on the track. There is a disease of the nervous system associated with attacks of stomach pain such as you have and he was bound to look for that. He had to exclude it, you know. And then, as to this terror, you have not told us whether it is associated with certain occasions or places."

"It isn't, specially. It comes on when I am alone mostly; in fact it has made me nervous of being alone, particularly at night."

"Exactly. There is an association, you see. And then again you have probably found that it has affected your work; you have been unable to attend to it with your usual concentration. Quite possibly also you have developed scruples of conscience about trifles, unlike your usual habit of mind. Is that right?"

"Right on both points."

"Then honestly I cannot blame the doctor for making a diagnosis of neurasthenia. In fact you may call it that if you like, only I do not consider in this case that the basis is physical, as it is in some."

"Then if I have not got a physical disease, why on earth do I have this pain and vomiting?"

"It is the overflow of the soul."

"The *what*?"

"Well—there are two nervous systems in man. There is the brain and spinal cord which is concerned in voluntary actions and mental processes, and then there is the sympathetic chain which lies inside the body cavity and is concerned with all those functions which are outside the control of the will. Just behind the stomach this spreads out into a great network which we call the solar plexus. Now in cases of mental stress the energy of the soul overflows, so to speak, into the body, and, for some reason we do not know, it finds its outlet by upsetting this plexus. And as the nerves from it supply the abdominal organs you may get vomiting and so on. The whole thing is quite common and well known."

Jocelyn sat silent for a moment. Then he turned to Claude.

"Well, Father, the medicine man has done his bit. What do you think of it all?"

"I am not going to say all I think," said Claude. "I am going to be like the priest in Madras, except that I shall give you different advice. What you must do now is to make an act of faith in Almighty God, remembering that He is infinitely greater than the evil that is attacking you, whatever that may be. You have been doing this to a certain extent all along in approaching the sacraments, but I believe inadequately. And as you consider that this evil power will concentrate itself against you at a certain time, you will make your act of faith precisely at that time in the presence of the Blessed Sacrament exposed."

Jocelyn started. "Exposed?"

"Yes. You do not know it, I see, but you have dropped in upon us in the middle of the Forty Hours." There was a long silence at that. Then Jocelyn stood up.

"That settles it, Father. It is the hand of God."

When he had gone I asked a straight question. But Claude was in one of his provoking moods.

"You will know to-morrow. Meanwhile pray hard—he needs it. When the time comes I shall kneel with him at the rails and you may as well wait at the back of the church. Keep your eyes open, for I should not wonder if there is some objective manifestation as a result. And come prepared with something rousing. If I read his soul aright, he will go under pretty badly."

"You really think so?"

"I do. He is weak in faith. You heard what he said about realizing the supernatural? Well, he thinks he realizes it now, but he does not. He has been impressed—tremendously impressed—by the romance of it. And he has been badly frightened, too. But it is God that—By the way, what did you make of that scar?"

"Nothing unusual. It was just a bad septicemia—that's all."

"And a *periculum mortis*? '

"Very much so. The doctor probably never told him till it was all over. That is what they do, you know. But why do you ask?"

"I was just wondering whether such an illness could be a sufficient cause, coupled with the shock, to start a train of symptoms like his."

"It might, particularly with certain temperaments. But Jocelyn has not the temperament. Besides, the terror he showed must now—"

"Precisely so. Interesting case, isn't it, Hilary?"

And with this parting shot he took up his office book.

II.

On the following evening we entered the church at ten minutes to the hour, as Jocelyn said he could not stand the strain of a long watch before the time. I knelt behind the last row of benches, immediately behind me being the wind porch which gave entrance to the church by two swinging baize doors opening inward. To the left of this was a statue of St. Anthony. The votive stand for this statue had been taken away, but the

wooden box in which candles were kept for it remained on the floor just beneath. There were some twenty candles or so in it.

I believe that was about the longest ten minutes I have ever spent. All kinds of conflicting thoughts crowded into my mind: now one, now another pushing itself uppermost. The whole thing was nothing but neurasthenia; it was a traumatic neurosis aggravated by association; and the patient had gone down before it, as so many of them do. And this idea of a fatal time—what was it but obsession? Obsessions are common enough in such cases. But if this were all, why were we here? To make a counter suggestion? Surely faith was something greater than that, faith whose Object is infinite. And at that the supernatural asserted itself: I thought of the exorcism, of the terror which could make a strong man faint, and instinctively found myself repeating the words with which Holy Church fortifies her children against the dark—*a sagitta volante in die, a negotio perambulante in tenebris. . . .*

The first stroke of the hour broke upon the silence of Exposition. Simultaneously the swinging doors of the wind porch opened swiftly; the sound jarred on my strained nerves and I turned with a feeling of sickening apprehension. There was no one there. A faint breeze came through and the matting lifted a little in the draught. Then the doors fell to again with a soft thud. I looked at the kneeling figure at the rails. It was motionless and rigid, with the head thrown back looking straight up at the Throne. Then as the last stroke of the hour sounded it swayed, slid into a heap upon the step, and so lay.

Claude had him out on the sacristy floor almost before I could get there.

"What is it?"

"Nothing but a bad faint. Let him lie still and he will come round in a minute or two."

The rector came in and inquired. I was explaining, when the door opened suddenly and one of the vergers appeared. His face was quite white.

"Yes, what is it?"

"Father, the candles in St. Anthony's box have all taken fire and burnt up. We have put it out, but—"

The rector was gone. Claude looked up at me.

"I told you so," he said. "By the way, who came into church just as the clock struck?"

"No one," I said.

I made Jocelyn stay with me that night. He recovered perfectly from the shock, but his manner was subdued and he said very little. When he came to say good-by he took Claude's hand in both his and looked into his eyes.

"There is one thing I must tell you, Father," he said. "It is something I have known all my life and never realized till now."

"What is that, Jocelyn?"

"Just this—that the Blessed Sacrament is God."

III.

When we came to talk it over, Claude was in no mood to dogmatize.

"The crucial point in the case," he remarked, "is the time of the exorcism. The patient did not know the *exact* time, but he must have known it approximately. He knew, that is, that it was taking place at or about that time. He had had a bad shock; he was exhausted with a severe illness and he had been frightened and impressed by the supernatural which had been brought home to him in a new way. Hence you can argue that the terror was suggestion, the vomiting merely secondary (in any case I believe it would be), and the fact that the possessed man also vomited mere coincidence, a coincidence too that aided the suggestion. Result, a neurotic condition, psychasthenia, if you like, with obsession and all the rest of it. And on that hypothesis you would have treated him on purely medical lines, I presume?"

"I would not. I would have looked for a physical deficiency and treated that if I found it, because I believe that improvement of bodily conditions helps these people toward a cure; but as a Catholic I would have turned him over to Holy Church."

"Just so, and saddled the poor priest with another scrupulous conscience! But there—the case turned out all right because he was willing to obey. That is the crux with these people.

And though I take the view, as I believe the priest in Madras did, that the thing was external to him; still, even granting the other possibility, I felt sure that the cure lay in the direction I told him. It did, you see, and the devil has been routed, directly or indirectly, for it was a very gloomy prospect for him otherwise. And the incident of the candles proves nothing. Similar things happened, as you remember, at my church last year. But however you view it, Hilary, the case is one worth entering in your book."

"As what—psychasthenia—obsession?"

"No. Besides you know perfectly well it isn't either of them! Give it no name. Just call it an 'Act of Faith' and leave it at that. For it is that, after all, and a fine one, too."

"LUKE."

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

RECENT PONTIFICAL APPOINTMENTS.

20 October, 1921: Monsignor John F. Noll, LL.D., of the Diocese of Fort Wayne, made Domestic Prelate of His Holiness.

28 October: Monsignors John C. Thompson, Adam Christ, and Aloysius Meuwese, of the Dionese of Harrisburg, made Domestic Prelates of His Holiness.

11 November: Monsignor Anthony Piégay, of the Diocese of Alexandria, made Domestic Prelate of His Holiness.

25 November: Monsignor Francis P. McManus, of the Diocese of Des Moines, made Domestic Prelate of His Holiness.

30 November: Monsignors Edward A. D'Alton, LL.D., and Thomas F. Macken, of the Archdiocese of Tuam, made Domestic Prelates of His Holiness.

Mr. Charles J. Munich, of the Archdiocese of Westminster, made Privy Chamberlain of the Sword and Cape supernumerary.

6 December: Monsignor John Hagan, D.D., Rector of the Irish College, made Domestic Prelate of His Holiness.

WHO OFFERS THE MASS?

The Catholic child would be most likely to answer: "Father So-and-So". The average Catholic layman would say: "Why, the priest offers the Mass". The answer would be right in the world of phenomena, of the things we see and hear and touch. But in the world of noumena, of things as they are in themselves; in the world of Mystery, to which the Mass preëminently belongs; in the world of Faith, which is "the evidence of the things that appear not," the answer is not so categorical, and does not come so trippingly to the tongue.

The Council of Trent[1] has defined that Christ our Lord offers Himself in the Holy Mass by the ministry of the priests. What are we to understand by ministry? Are priests principal agents in the offering of the Sacrifice, or is Christ Himself Principal Agent and they but the instruments? The present article is written to show that Christ alone is Principal Agent, and that He, therefore, it is who really offers the Mass. It is an axiom of Scholastic Philosophy that the effect is to be attributed to the principal agent, not to the instrument.

The Fathers and Doctors of the Church implicitly affirm that Christ is Principal Agent in the offering of the Mass when they declare the Mass to be the same as the Sacrifice once offered on the Cross. At least two of the greatest of them explicitly affirm it. In his Commentary on Ps. 38 (n. 25) St. Ambrose says:[2] "Christ Himself is plainly seen to offer in us, since it is His word whch sanctifies the Sacrifice that is offered". And St. John Chryostom:[3] "It is not true that this banquet is prepared by a man while that was prepared by Himself, but both this banquet and that one are prepared by Himself". And again, even more clearly: "It is not man who makes what is present become the Body and Blood of Christ, but Christ Himself who was crucified for us. The priest stands as representative pronouncing those words, but the power and grace is God's (*tou theou*, i. e. Christ's). This is My Body, the priest says, and the word transmutes that which lies on the altar. As the word, *Increase and multiply*, was once spoken, but gives human nature power evermore in the procreation of offspring, so this word, once spoken, from that time to this and unto His coming effects a perfect Sacrifice in the churches on every altar."[4] When St. Augustine says, "That bread which you see on the altar, sanctified by the word of God, is the Body of Christ", his teaching chimes with that of the other two.

Holy Mass is not only the representation of the Sacrifice begun in the Last Supper and finished on Calvary, but is also the representation or renewal of it. It is the representation by virtue mainly of the mystic immolation which takes place

[1] Sess. XII, ch. 2.
[2] Migne, *P. G.*, 58, col. 507.
[3] Ib., 49, col. 380.
[4] *P. L.*, 38, col. 1099.

through the twofold consecration; it is the representation by virtue of the consecration itself. For by virtue of the consecration the Victim offered in the Last Supper and immolated on Calvary is introduced into the Christian sanctuary, laid upon the altar that "we have" (Heb. 13: 10), and there represented or handed over once again to God the Father. This handing over of the blood of the victim in the holy place was the strictly liturgical element of the Old Testament sin-offering, and is so in its Antitype, the One Sin Offering of the New; for the coming Event cast its shadow before. Who, then, introduces the Victim of Calvary into the Christian Sanctuary? It is Christ Himself. The part that the priest plays in the tremendous drama is so subordinate as to be all but negligible. It should be plain to every thinking mind that only Christ Himself can make His own Body and Blood to be present on the altar. "The word of God", says St. Thomas, "operated in the creation of things, and it is the same which operates in this consecration".[5]

Christ could make His Body and Blood to be present on the altar under different forms and in a different way from that in which He actually does so. But He is priest after the order of Melchisedech and so He willed to present His Body and Blood under forms of bread and wine. The Church has defined the mode of the presence to be transubstantiation. The bread is changed into the Body of Christ and the wine into His Blood. Who, then, is principal agent in effecting this stupendous change? We priests know that we are not. He has told us Himself that without Him we can do nothing; much less can we do this thing. We but lend our hands and voice, and Christ consecrates. "In this Sacrament," to quote again the great Master of Scholastic Theology, "the consecration of the matter consists in the miraculous change of the substance, which can only be done by God" (i. e. by Christ, for Christ it is who offers by the ministry of priests); hence the minister in performing this sacrament has no other act save the pronouncing of the words."[6] It follows that Christ Himself is Principal Agent in the offering of the Mass, for the whole essence of the

[5] 3ª, q. 78, a. 2, ad *2um*.
[6] Ib., a. 1.

offering lies in the consecration, and it is Christ who consecrates. So, to quote once more the words of St. Ambrose, "Christ Himself is plainly seen to offer in us since it is His word which sanctifies the Sacrifice that is offered".

When the Council of Trent declares that Christ offers the Mass by the ministry of His priests, it means by "ministry" certainly not more than the exercise of the power which priests have in the administration of the Sacraments. I say "certainly not more"; for priests have far less to do with the consecration in the Mass than they have with the dispensation of the Sacraments, which is indicated by the fact that they speak in their own person when administering the Sacraments, and do but repeat Christ's own words in consecrating. Now the power they have of dispensing grace through the Sacraments is purely instrumental. As St. Thomas teaches, "a minister is of the nature of an instrument; since the action of both is applied to something extrinsic, while the interior effect is produced by the power of the Principal Agent, who is God."[7] With much stronger reason is it affirmed that Christ Himself is Principal Agent in the offering of the Mass, and we priests but His instruments.

The principal agent produces an effect by its own virtue, i. e. by virtue of a power inherent in itself; the instrument by virtue of the principal agent. When the effect produced is supernatural, i. e. beyond the natural power of the agent, that agent can only be employed as instrument in producing it. This stands to reason; for the natural power of the agent extends only to effects that lie within the natural order. Hence, men and even angels can give grace or work miracles only as instruments of the Godhead, both grace and the power of working miracles being so proper to God that they cannot belong by nature to any created agency. It is plain, then, that the miraculous power of changing bread and wine into the Body and Blood of Christ, wherein lies the re-presentation of the Sacrifice first offered in the Last Supper and on Calvary, belongs to Christ alone as Principal Agent and to priests only as His instruments.

In his *Select Treatises of St. Athanasius*, Newman affirms the Catholic doctrine to be that Christ is Priest, "neither as

[7] Ib., q. 64, a. 1.

God nor as man simply, but as being the Divine Word in and according to His manhood".[8] This is also what the Apostle says: "For every high priest is appointed to offer gifts and sacrifices; wherefore it is necessary that he also should have something to offer" (Heb. 8:3). To be Priest the Son of God had to become man, that He might be able to offer His humanity, His soul and body, to suffer the Passion and undergo the Death upon the Cross. This is the Sacrifice that He offered. We are prone to think of His Sacrifice as the Death alone, because that was the consummation of it. But it really began with the offering in the Supper, and the Passion which led up to the Death was as truly part of it as the Death itself. So the Passion had to be offered as well as the Death. When our Lord, immediately upon leaving the supper room and crossing the torrent of Kedron, said, "My soul is sorrowful even unto death", He had already entered on the state of Victim, and was in the very act of suffering the Passion which culminated in His Death.

"My soul is sorrowful." Who said this? He said it who had already said in the Last Supper: This is My Body, This is My Blood. God the Son said it. His soul it was that suffered the agony, as it was His body that was nailed to the Cross. The soul that was sorrowful even unto death is in a more absolute sense the soul of God the Son than our souls are ours. Our souls are ours only because He created them. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was made nothing." His soul is His, not only because He created it, but because, having no existence of its own before the hypostatic union, it subsists in His Person. Though Christ suffered only as man, though it was only as man He could undergo the agony in the garden and suffer death on the Cross, yet we must never lose sight of the fact that it was God who underwent the agony and died between two malefactors.

Only as man could Christ suffer and die. But He offered Himself in the Sacrifice of our Ransom not as man simply, nor yet simply as God, but as God and man in one Divine Person.

[8] Vol. II, p. 241.

Not as God simply did He make the offering, but as man also, for His soul was endowed with free-will as are all human souls, and could and did render voluntary obedience, even unto the death of the Cross. Still it was God who reclined at table with the twelve; it was God who offered His Body and Blood in the great Sacrifice of the New Law; it was God who was Priest of the Sacrifice. To offer is to act, and as St. Thomas observes, "To act is not attributed to the nature as the agent, but to the person, since *acts belong to supposits* and singulars, according to the Philosophers".[9] The humanity of Christ is the instrument of the Godhead, not separate but conjoined, as a man's hand or foot is to the man himself; and, as the same Angelic Doctor again observes, "The action of the instrument as instrument is not distinct from the action of the principal agent, though it may have another operation inasmuch as it is a thing. Hence the operation of Christ's human nature, inasmuch as it is the instrument of the Godhead is not distinct from the operation of the Godhead; for the salvation wherewith the manhood of Christ saves us and that wherewith His Godhead saves us are not distinct."[10]

If God the Son did not offer the Sacrifice of our Ransom, it was never offered at all. Some one, some individual, some person, offers sacrifice, and there was no one to offer that Sacrifice but He, since the human nature of the Word has no personality of its own. So in the continuation of the same Sacrifice upon our altars, the same Christ, Son of the living God offers it, or it is not offered at all.

The point is of such capital importance that it will be well to labor it, even at the risk of repeating oneself. The Council of Ephesus has defined that the very Word of God became our High Priest (Part III, Chap. I). The action of Christ, therefore, in offering His Sacrifice is the action of the Word of God. Some theologians speak as though the sacrificial action were to be referred to the human nature of Christ. But His human nature is not an agent. It can only be the instrument of the Word of God, because it has no personality of its own. The human nature of Christ is to Himself, i. e. to the Person of the

[9] 3ª, q. 20, a. 1, ad 2*um*.
[10] Ib., q. 19.

Word, as the hand is to the man. If a man presents a gift, it is the person who presents it, though the gift is given in and by the hand. Anyhow, it is not the nature that acts but the person in and by the nature. So it is Christ Himself who offers the Sacrifice. And He offers it, not as man only, but as God. He offers it as being what He is, and He is God, Second Person of the Blessed Trinity.

Of course if you refer "as God" to the divine nature of Christ, which He has in common with the Father, He does not offer as God in this sense, for thus He is one with the Father. He offers it, to quote the words of the Council of Trent, as "our God and Lord". And so "as God" does not refer to the divine nature, but to the Second Person of the Blessed Trinity who acts in and by both natures. The Godhead does not offer the Sacrifice, but God does.

The word "God", as St. Thomas points out, is a common noun, and stands for any of the three Divine Persons. We say that the Virgin Mary is the Mother of God, and that God died on the Cross. So, too, we say that God the Second Person of the Blessed Trinity, born of the Virgin Mary, offers God the Father His own Body and Blood in the Sacrifice of the Altar. And He offers it immediately, because He offers as Principal Agent. The fact that the agent uses an instrument, or many instruments, does not affect the immediacy of the operation; for it is the agent that operates and produces the effect in and through the instrument or instruments.

All this becomes the more clear when we consider the way the offering is made. It is made by the change of bread into the Body and wine into the Blood of Christ. That is the way the offering was first made; that is the way it is made now; that is the only way it ever can be made, according to Christ's own institution. "How can this man give us His flesh to eat"? queried the Jews, who looked upon the One who stood before them as the son of Joseph, the carpenter of Nazareth. No son of Joseph could have done it. But the One who stood before the Jews on that day, and so multiplied a few loaves and fishes as to feed five thousand, was, as Simon Peter on that same day confessed Him to be, Son of the Living God. And it is the same Son of the Living God who daily offers His Sacrifice on our altars, by the ministry of His priests; who daily changes

bread and wine into His Body and Blood; who daily feeds the multitude of believers with the Bread of Life. And He does it, not by a new sacrificial action, not by a new offering, but by the word once spoken in the Supper and operative to the end of time. For the word of the Omnipotent and Eternal is of everlasting efficacy, and needs not, like the puny word of man, to be repeated as often as the same thing is to be done over again. And so, while the words of consecration are said over again day after day by us mortal men, it is the word once spoken in the Supper which perfects the Sacrifice on every altar—which makes the "clean oblation" foretold by the prophet mount up daily to the throne of God for an odor of sweetness, "from the rising of the sun to its going down".

The consecration is the offering of the Sacrifice. The form of words is pragmatical; it effects what it signifies. It is also liturgical; it presents on the altar the Body and Blood of Christ under the appearances of bread and wine. Here is at once the representation and the re-presentation of the Sacrifice first offered in the Last Supper and on Calvary. Here we have the Holy Mass.

Now, it is not because Christ spoke these words as man, but because He spoke them as God, that they are effective. And so Christ as God was Principal Agent in the offering of His Sacrifice, and is so still.

To say that if Christ as God offers the Sacrifice He offers it to Himself, would be to ignore the mystery of the Trinity, as well as the express teaching of the Council of Trent. The Council has defined that "Our God and Lord . . . offered up to God the Father His own Body and Blood under the appearances of bread and wine." This is of divine faith. It is also of faith that He it is who still offers the sacrifice by the ministry of His priests. "The things that are seen of sense, the things that appear and pass away are to the eye of faith but shadows of the one Reality—shadows that fall athwart altars of wood and stone and flit about earthly tabernacles, where hides the Sun behind a veil till the day break and the shadows flee away." [11]

ALEXANDER MACDONALD,
Bishop of Victoria.

[11] *The Sacrifice of the Mass,* by the present writer, page 99.

COLLECTING MONEY FOR THE CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

Money is a means, not an end. From the discussions in the REVIEW and elsewhere one gets the impression that many consider it an end, instead of a means. I shall not enter into the question of the need of money or how a parish might exist without it; but simply how it can and should, in my opinion, be acquired.

Every priest in America, no matter where you go, has the name of wanting money. It is a disagreeable feeling, but it meets you in one way or other: "Collecting again, Father?". Sunday after Sunday the people have to sit and listen, five, ten, fifteen minutes to a tirade on money. It may be necessary; it may bring results, though they are questionable. What I do know, and that in hundreds of cases, is that wash- and working-women in the larger cities are afraid to go to church if they haven't a dollar for the "basket". Why? Not through pride or vain glory, but—"Sure, if Father takes up the collection, he will throw my dime or quarter back at me". I have seen it done.

Again, we have the latest improvement—a lesson in financial efficiency; a new method to teach priests how to raise money: envelopes "weekly".

Lastly there is the "grafter"—the paid agent with his clock or dial to show how useless the pastor is in his financiering, collecting, and "running" his parish. It is the easiest money ever picked—ten per cent of the net receipts. Ten per cent of the poor laborer's, iron-worker's, moulder's, machinist's hard-earned wages. A salesman said to me some years ago: "Father, I have been dealing with priests for over twenty years; they are the easiest people as a rule to sell."

I hear it said: "You don't understand the business side of the church. You never had to run a parish or collect." O, yes; I have had the experience and know. Business is service, and people will trade where they can get the best and the most, in service and in goods, for their money; and as long as a business man maintains that idea, his business will prosper; and as soon as he neglects it, he ends his prosperity. Business is simple, an exchange of values, and is accomplished by secur-

ing customers. We secure customers by demonstrating to them that we can serve them, that we can do something that will please them. When we prove to the people that we can serve them to their satisfaction, they will come to us and buy our goods. This can be applied to hospitals, colleges, parishes, or any other institution that has to raise money.

Business is founded on service. Good business on good service; the best business on the best service; and I know of no easier way of improving business than by improving service. The man who aims at increasing sales, or who hopes to prevent others from winning over his customers, must bend all his energies toward serving his customers more faithfully. His constant aim must be service, better service, higher and more efficient service.

When a business man opens his store in the morning for business, it is a direct invitation to the customer to enter, and when the customer does, the business man will—

(1) walk forward promptly,
(2) greet him politely and smilingly,
(3) wait on him courteously,
(4) deal with him fairly and squarely,
(5) thank him kindly; for on his continued good will depends the future success of the store.

Could this be applied to church matters? Undoubtedly. A great railroad man recently made the statement that executive ability in the last analysis means the ability to satisfy the people who are to be served. The man in authority, if he would lead, must have regard for his men; must be able to listen, encourage, suggest and advise. Kindness, not assertiveness, moves men to willing service in return. Let me give some actual experience.

A drive to raise a million dollars for our new diocesan college had been announced, and I was sent out on the drive. My business was to make known the need of the college for their children. Among the parishes I visited was a Polish congregation. They had had a drive for the support of the Polish Republic three weeks before and had raised something like three thousand dollars. It was an inland parish, fifteen miles from the railroad, of about two hundred families. Going

over in the stage coach I was pondering how to approach the people, remembering the recent drive and their generosity on that occasion for the fatherland. It was a Saturday night when I arrived in the place. I talked the matter over with the pastor. After some generalities he said: "Well, you are here for the drive."—"Yes," I answered, "that's what I came for."—"I don't think you will get much. I mentioned the matter to some of them before you came. They said they didn't think the college would be of great benefit to them. They don't want a college. They are against it. Besides, we just had a drive three weeks ago." I felt the opposition or discouragement, but answered simply: "Well, we'll see to-morrow."

On Sunday morning I went over to the church, loitering outside as the people came along for Mass. I was getting acquainted with them just as the business man would do. To my surprise a man seeing me in friendly conversation with some, walked up to me and in an important way said that he was the trustee, that he represented the people, and that he wanted to speak on behalf of the congregation. "Go ahead," said I. And he talked. When he had finished, a crowd of about thirty had gathered around us; and I started. When I had done, he looked pleased and said: "Well, it's all right, and a good thing; but all I shall give is twenty-five dollars." Then the bell began to ring and all proceeded into the church. I went into the sacristy to be ready to preach at the Gospel; but not before shaking hands with my friend the trustee and thanking him. He had in the meantime given me a check for twenty-five dollars.

At the Gospel the pastor sat down and I preached. I thought that I understood the people; the trustee had given me the cue. First I congratulated them on their wonderful success in the recent drive for the Polish Republic. Then I spoke of the necessity of educating their children; and finally ended on the future of the Polish Republic. It was business principles applied to the matter in hand; and I could feel that everybody was pleased. After the Mass I took up the collection, outside the church. The man who had given me the twenty-five dollars patted me on the shoulder, and said: "Say, Professor, give me back that twenty-five dollars. I mean to make it a hundred for the college and twenty-five for

yourself." I thanked him, etc. And I am stating a fact when I say that at the two Masses I received something like eight thousand dollars for our new college from that small congregation.

Business, kindness, approach, and attention won the day. Had I shown any disappointment at receiving the twenty-five dollars from a well-to-do farmer, I should not have got the tenth part of the splendid sum received.

Well, it is getting late, nearly midnight. But I wanted to get this off, " dear Prudenzia," and to say that I don't believe in the man with either clock, dial, or envelope. Faith, hope, and charity, kindness, attention to business, delivering the goods punctually and as represented in pulpit, at the altar and in the visitation of the sick—that is the successful way of collecting for the church.

J. P. HALPIN.

THE TEN CENT COLLECTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with great interest the article in the December issue by Mr. Floyd Keeler on the subject of payment for sittings in church and I should like to relate my own experience as a Protestant young man, with its disastrous consequences.

I was then an undergraduate of the University of Cambridge, England, and was intending to enter the ministry of the Church of England. Before taking any definite step, however, I thought it would be well to investigate other forms of religion and accordingly one Sunday I attended a Congregational Church. Accustomed as I was to the liturgical services of the Church of England, what I found there seemed to me cold, dismal, and depressing, and without a vestige of worship, and I soon made up my mind that any sort of investigation into the religion that produced such a type of service would be sheer waste of time.

The next Sunday I went to the Catholic Church. On the threshold I met with a surprise, a shock, that I can vividly recall, though it happened nearly fifty years ago. As I entered the church, a man stopped me and said, " Front seats sixpence, middle seats fourpence, back seats threepence ".

I paid " fourpence ". I had a good seat and should have enjoyed the services immensely only all the time that sentence rang through my brain " Front seats sixpence ———".

Everything else in the Catholic Church attracted me, but that sentence stuck in my throat. I could investigate no further and shortly afterward definitely decided in favor of the ministry of the Church of England.

If it had not been for that " four-pence " I might have been a Catholic priest.

More than forty years later I reconsidered my position and the first Catholic Church that I attended had a table at the door where ten cents was collected for sittings. The same feeling of revulsion came over me and, although I have been five years a Catholic, I have not quite got over it yet. Whenever I come across this ten-cent collection at the door of the church I always wonder how many converts have by this means been lost to the Church.

HARRY WILSON.

A PROFESSION OF FAITH BY THE Y. M. C. A.

The activities of the Y. M. C. A. as a proselyting organism in Catholic circles have of late years aroused the attention and solicitude of Catholic pastors in different parts of America. In general the aims of the Association were, in harmony with the statements of its constitution and authorized interpreters, regarded as purely benevolent, in which the fundamental principles of the Christian religion were to guide the action of the members toward a higher plane of social and personal morality. On this ground Catholic young men were at times induced to join the Association, in order that they might partake of the society's external benefits, which were in many places wanting to parish societies, owing to limited means or lack of proper enterprise and leadership. As to the lawfulness in conscience of such membership there were different opinions, influenced by the degree of danger which a practically Protestant Association presented to a young Catholic not otherwise sufficiently safeguarded in the defence and practice of his religious faith. That the Y. M. C. A., like the Salvation Army, benefited, both physically and morally, many

a youth who was otherwise exposed to the allurements of infidel socialistic propaganda and the dens of urbane immorality, appeared plain to any unbiased student of the aims and methods of the Y. M. C. A. as outlined in their rules and management. But the interpretation of Christ's moral teaching represented by the religious creed of the Association is of necessity a very broad and liberal one, such as compares more favorably with the ethics of Marcus Aurelius than those of the Crucified Saviour whom Catholics propose to venerate and follow on a much higher plane of asceticism and self-denial. For a Catholic therefore to accept the code of religious aspiration and service deemed sufficient for the Y. M. C. A. would be to proclaim a distinctly inferior standard than that of the Catholic Church. Whatever he may be in practice through temptation and weakness, lower aim would be a crime if deliberately adopted from motives of social betterment.

A new phase of the question—What attitude shall Catholics maintain toward the Y. M. C. A.?—developed at the end of the war. At that time the American Y. M. C. A. extended its propaganda to Italy, by establishing a central Office on the Piazza Barberini, in Rome, whence it issued its appeals to the youth of Italy. In publishing a prospectus which was to answer the question: "Che Cosa fara la Y. M. C. A. Nazionale—Cio che si propone", it was stated that, together with the "educazione fisica ed intellettuale," the Association also offered an "educazione spirituale", by giving free conferences on spiritual and religious problms "informati alla piu larga libertà di idee ed alla piu larga tolleranza, fuori ed indipendentemente da ogni chiesa o confessione". In a professedly Catholic community such action could not but be regarded as aggressive proselyting, despite the protestation made in the bulletin of the Y. M. C. A. that its action was intended to be without "far opera di proselitismo in nessun senso e ed in nessun misura". Our readers will recall the Letter from Cardinal Merry del Val to the Catholic Hierarchy toward the end of 1920. That document warned, in the name of the Holy Father, against the various foreign proselyting societies active in Catholic countries, and mentioned in particular the Y. M. C. A., whose forces were being organized in Rome to teach the youth of those countries a Christian religion

of a higher and more popular quality than that of their parents in which they were baptized. The Cardinal pointed out that the attractions of a material and intellectual nature offered by the Y. M. C. A., however desirable in themselves, were no just substitute for the Catholic faith which they were expected to sacrifice for these advantages.

In view of what has been said, it is important to note a recent authorized and public action of the Y. M. C. A. which limits its membership hereafter to Protestant affiliation by excluding practically non-Protestants from its lists. A ruling, taking effect with the beginning of 1922, limits the membership of its respective non-Protestant groups to five per cent of the total enrollment. This step is taken by the Central Branch of the Association at Philadelphia, as a matter of reasonable practical expediency, and not in any sense as a measure of retaliation against Catholics and others who happen to be affected by it. By forcing the latter out of the Association the Y. M. C. A. secures the preservation of its avowed purpose of promoting the evangelical Christian religion in its circles. It is at the same time a distinct and public profession of the Protestant faith of the organization, which ought to convince Catholics that membership in it is not and cannot be without danger to the integrity and higher ideals of the Catholic Church.

CATHOLIC STREET PREACHING IN AMERICA.

Readers of Fr. Hugh Pope's articles recounting the wonderful success which "Street Preaching" has unexpectedly met with in such metropolitan centres as Birmingham and London, may ask why we in America should not have adopted the method long ago. We are less fettered by conventional prejudices and traditions that prevent men in England from approving innovations which might seem to reduce the Church from the status of a hierarchical organism to that of a missionary institution. As a matter of fact, street preaching as a mode of evangelizing and removing anti-Catholic prejudice is not wholly new. The late Fr. Price, before entering on the missionary work of the Maryknoll Fathers, was in the habit of announcing his coming to a town in the South by large printed

posters on fences and at street corners. Next day he would take a big bell and go through the streets to call together the curious and idle, and when he saw a sufficiently large crowd gathered at any one spot, he would begin to preach the doctrines of the Catholic Church. It was hard to measure his actual success; for he was for the most part alone; and he addressed a population singularly bitter in their antagonism to Catholicity, though otherwise callous and illiterate. Nor was his personality, apart from his obvious sincerity and prayerful zeal, calculated to strike people who looked only on the outside of things. Had his courage and his opportunities allowed him to do the same thing in the streets of our larger cities, anywhere but in the Southern States, with their apathy and lack of modern methods of instruction and communication, he might have had many successful followers.

It takes no great prevision to foretell that the Catholic priest, properly endowed, who has the courage to set aside human respect, and who can associate with him one or more sympathetic laborers from among the clergy and laity, will, if he made the systematic effort, under proper approval of the ecclesiastical authorities, carry the waves of conversion into our populous cities in a way altogether unprecedented in the annals of apostolic work. Our present normal freedom from active religious prejudice; the cry for more real religion in all spheres of public activity; the craving for sensation which welcomes every new departure in the open; the great medium of newspaper propaganda; and the large proportion of people engaged in outdoor occupation or recreation, offer an unprecedented opportunity for preaching the Gospel of Christ. We point to the marvellous success of the Salvation Army and ascribe this to the generous financial support which that movement has created for the material and moral betterment of the proletariat. We forget perhaps that this support and public sympathy are due to the beginnings of a thoroughly altruistic appeal on the part of street preachers who had nothing to offer but the call to the Gospel of Christ. Next came the power that knows how to organize. Out of that twofold element has grown a wealth of resources that reach out to the entire population through platform, press, and missionary endeavor, for the social welfare of the masses.

Catholics have all the advantages of an established organization. We have a code that appeals to and binds in conscience. The militia of religious teachers, trained to a perfection and an obedience which rise infinitely superior in motives and forms to the army with its external and rigorous discipline, is ready everywhere to carry out the commands of the ecclesiastical superiors. Yet we have no influence commensurate with our numbers and political services to the republic. Nowhere do we crystallize daily public opinion by the press. We hardly hold our own in maintaining the religious faith of our immigrants and their children, once these have left school. Our educational institutions of the higher kind, instead of setting the standard, make all sorts of shifts to follow the lead of the secular schools.

It is true there is a continuous effort to establish some sort of coördination by which to promote unity and rouse our people from lethargy in matters that concern the public welfare. But, while there is much counselling and writing and collecting of forces, our energy is consumed for the most part in theorizing, or in creating boards and regencies and committees.

Now all this would to an outsider seem hardly necessary when he knows that there is a Catholic priest in every important district who is listened to if he will take the trouble to explain; who has at least board and lodging provided for him if he is mindful of his business, punctual at the service, thoughtful and attentive to the sick whenever, like a doctor, he is called to help them. These priests are under the leadership of bishops, mostly well educated and familiar with the public need, who get their "cathedraticum" for inspecting, directing, and manfully assisting their priests, as their pastoral staff is meant to demonstrate. Our system is so far perfect and should dispense us from much holding of conventions and eloquent discussions where statement of truths in simple terms in each fold would reach both mind and heart.

Any one who questions these methods is told that the times call for change. But the fact is we dig artificial channels where we have natural ones in abundance. The apostles, and the whole host of their successors whom we venerate as reformers of morals and teachers of religion, cared as a rule very little about the cultured ways of the civilized nations whom

they converted by the insistent and simple preaching of the Gospel, which fits all times and all conditions and nations. We have emptied our churches for the solemn service of High Mass with its preaching, and have reduced the practice of religion to mechanical attendance at Mass with its haste, its interlardings of nauseous money appeals for the erection of stone monuments labelled "A. M. D. G.," the worth of which is often lessened by advertisement out of which God gets scanty glory. Meanwhile we travel from city to city to hold mass meetings; we interview people with names and decorations about their opinions, and the Catholic press is asked to waste its space in reporting empty views which have no object except to advertise the individual interviewed.

But all this, if it is a necessity of our times, is also a proof of the fact that what we say at conventions is not being said in the churches, where, if it be true and good and helpful to morals, it might well be said without extra expense or effort, by men supposed to be aware of the need and capable by their education and association with a hierarchical organism to explain it to our people.

What we have said sounds like ugly criticism; and we gladly plead to its being only partly true, in the sense that there are still thousands of Catholic churches in the land and in every diocese where the preaching of the Christian doctrine is held to be the supreme duty of the pastoral office. Assuming that it is so even in the great majority of parishes in city and country, we are still constrained to ask: Who is it to whom we address ourselves? Manifestly to the Catholics who, having the faith, are anxious to retain it or who are glad to give the reason for their creed. The great numbers who would swell the ranks of the Catholic Church, who would be saved from misapprehension of its teachings and aims, who, even if they were not converted, at least would take a tolerant because intelligent attitude toward it in public affairs, and support us if we pleaded for legislation that does not hamper our sacred worship or the education of our children—these never enter our churches, never read our apologetics. And yet is not the whole aim of our welfare structures and assemblies intended to bring about this very understanding on the part of our fellow citizens?

Street preaching, with the organization of a Catholic Evidence Guild such as Father Hugh Pope described in the October number of the REVIEW last year, would not only answer the purpose of this propaganda; it would also give due importance to the creation of our young men's sodalities, give matter to the press that is wholesome, give hundreds of priests from the country who have no adequate assignment of pastoral duties an opportunity of utilizing the knowledge acquired in the seminary. Street preaching need not be accompanied by the service of Mass; nor need it be confined to Sundays, when priests are busy in their regular parishes. It would be a godsend to many who lack the opportunities for using their talents and to whom the solitude of a country parish as assistant is a danger.

An English priest interested in the work which Fr. Pope discusses so ably, writes: "On Saturday I gave a brief retreat to seventy young men of the Catholic Evidence Guild in London. The retreat consisted of three meditations or instructions. We had tea at six in the evening. At seven it was a wonderful sight to note those seventy men start out quite simply for their respective 'pitches' in the most frequented streets in London. It is one of the greatest privileges of my life to have been associated with such work."

But re-read the October article on the subject.

NON-TONSURED ACTING AS SUBDEACON.

Qu. Does a non-tonsured person who, at the request of his pastor, acts as subdeacon at a solemn Mass, incur canonical irregularity?

Resp. The earlier title of the rubric referring to the matter read "De non-ordinato ministrante". The legal interpretation of this reading includes the untonsured. Later the rubric was made to read "De Clerico non-ordinato, ministrante", from which change many canonists concluded that only *clerics*, properly speaking, incurred the irregularity. The recent Code (Canon 985, § 7) states: "Sunt irregulares ex delicto qui actum ordinis, clericis in ordine sacro constitutis reservatum, ponunt." The "qui" here includes both laymen and clerics, since it makes no distinction; otherwise the law remains the same as before. According to the teaching of moral theology

irregularity, being an ecclesiastical punishment, is incurred only when the delinquent violates the canon "scienter", that is to say, when he knows or is conscious of his incapacity and of the prohibition. Moreover, the function he assumes must be one exercised "solemniter." Irregularities as ecclesiastical penalties are not inflicted "nisi contumacibus et temerariis". Hence one who is ignorant of the law and who "inscienter" exercises the function does not become irregular. But supposing that he knows the law, he still escapes the irregularity unless he assumes the sacred office "ex officio et cum ceremoniis et ornamentis (vestments) propriis ordinis quem exercet," that is to say, unless he exercises it "solemniter". Now the function is solemn whenever performed by the properly ordained minister with or without other attendants, since the liturgical "solemnitas" does not depend on the external circumstances. If any one who is not so ordained takes the place of the regular minister, performing the ceremonies and assuming the vestments of that official, he acts in the case "solemniter". If however the substitute minister refrains from performing certain functions which properly belong to the office when exercised solemnly, and if moreover he does not assume the distinctive vestments of the office, he cannot be said to act "solemniter" in performing the functions of that office, since he does not act "cum omnibus ceremoniis et paramentis subdiaconi". The official who takes the place of the subdeacon in such cases supplements the necessary ministry by assisting the celebrant and deacon; but he does not assume the office of an ordained subdeacon. It was in harmony with this interpretation that the S. Congregation of Rites (14 March, 1906) authorized Ordinaries to permit men in minor orders or even "tonsurati" to supply the place of the subdeacon, so long as they did not assume the maniple; nor pour the water into the chalice at the offertory but let the deacon do this; nor were they permitted to handle the chalice or the pall placed on it, or purify the chalice after the celebrant's Communion.

The Sacred Congregation thus recognizes the difference in the manner of assisting at the solemn Mass *non-solemniter*, by persons either in minor orders only or even merely tonsured. Formerly this permission was restricted to cases of grave necessity for tonsured persons, but now to cases of real necessity.

It should be noted in connexion with this matter that irregularity is incurred only by the undue exercise of a function that belongs to the power of Orders, and not merely of jurisdiction. Thus a priest who solemnly consecrates a church or chalice; or a deacon who absolves sacramentally; or a subdeacon who assumes the stole in singing the Gospel at Mass; or a cleric who assumes the maniple for the functions of subdeacon, incurs in each case the censure. But a priest who absolves outside his jurisdiction, or a deacon who dispenses Holy Communion without the sanction of pastor or Ordinary, a subdeacon who chants the Gospel, but without assuming the stole, as well as a cleric who takes the part of the subdeacon, but without assuming the maniple, do not incur irregularity. Hence we conclude, *salvo meliori judicio*, that in the given case the subdeacon acts in ignorance and does incur irregularity; if he acts with knowledge of the law, but not "solemniter," he does not incur the irregularity. But the pastor who engages a layman for the service of subdeacon, usurps an authority which does not belong to him but to higher authority; and in doing so may commit grave sin.

A. J. SCHULTE.

THE NAME "ORTHODOX" CATHOLICS.

A reader of the REVIEW for whose knowledge and judgment we have much regard, writes to us discursively on the name "Catholic", censuring the use of it in connexion with "orthodox," in an article "Latin Priests ministering to Ruthenian Catholics" (October number, p. 397). We are quite alive to the distinction, and in saying that the Russian schismatic bodies are known as "Orthodox" Catholics (with the word "orthodox" in inverted commas), we do not think the average reader would misunderstand the meaning. Schismatics are Catholics in the sense that they share with Catholics the virtue of the Sacraments and a priestly ministry whose orders are valid, even though lacking legitimate jurisdiction. This distinguishes them from Protestants who deny or protest against the doctrines of the Apostolic Church. The matter, however, is one which has its practical side and it would be more correct to speak of the "Orthodox" schismatics as opposed simply to "Catholic".

Ecclesiastical Library Table

RECENT PHILOSOPHICAL LITERATURE.

Considerable activity has been displayed recently in the philosophical world, especially along the lines of psychological research, historical investigation, and sociology, if we are inclined to accord the right of citizenship to the latter still ill-defined and shifting branch of human knowledge. The literary output is so copious that the task of keeping abreast with it becomes not only herculean but utterly hopeless, a fact that would be disheartening, if it were not for the comforting consideration that very few of the publications that pour in such bewildering and floodlike profusion from the press really mark any distinct progress in philosophical speculation and consequently deserve no more than a cursory glance or can claim no more than a bowing acquaintance. In many cases it is quite sufficient to know the name of the author and the general drift of the work with which he has enriched the literature of philosophical thought. This is no reflexion on contemporary thinkers, nor a disparagement of their efforts; but originality, in philosophy as well as other departments of human thought, has always been extremely rare and to be the inaugurator of new trends of thought belongs to very few. On the whole, the renewed interest evidenced in philosophical problems is encouraging and gratifying. It shows that humanity cannot long live on the surface of things and that it imperatively craves for a solution of the obstinate questions which the universe and life urge upon us with annoying insistence. We are still convinced that all these generous labors and gigantic efforts will finally result in harmonizing the conflicting systems by some comprehensive synthesis that gathers and fuses the scattered elements of truth. No human endeavor, inspired by a love of the truth, will altogether be wasted. With this optimistic spirit we take cognizance of the ever multiplying number of philosophical productions.

History of Philosophy. The flabbiness of modern metaphysical speculation has turned the attention of our age to the past that abounds in closely knit and rounded out systems which at least give the impression of solidity and consistency. The historic instinct is strong in man, and his harking back to the

past with its many lessons is generally productive of much good. Not infrequently it leads to important rediscoveries.

To France we owe some excellent historical studies.[1] In the first place we mention a scholarly and critical work on Aristotle by the late M. O. Hamelin,[2] who in 1908 heroically met death at the seashore in an effort to rescue two drowning persons, but whose fine essay was only recently given to the public. Though not sharing the views of his subject, the author sets them forth accurately and without prejudice, using them however to expound his own theories, which in many ways present points of contact with those of Kant and Hegel.[3] Whilst the author just mentioned analyzes in particular the Logic of Aristotle, M. Eugene de Faye studies his ethical and political ideas and contrasts them with those of Plato.[4]

The Philosophy of Descartes finds able commentators in M. Léon Blanchet [5] and M. Et. Gilson.[6] M. A. Joussain [7]

[1] Dr. André Lalande, La Sorbonne, Paris, interestingly reflects on the prevalence of historical works: "Two years ago I called attention to the fact that, although the war had so greatly limited the output of constructive, systematic philosophy in France, it seemed to have affected much less the number of works relating to the history of philosophy. Is this due to the fact that works of the latter kind do not touch so closely the keen anxieties and difficulties of the present hour, which weigh so heavily not only upon the life of the individual but also upon that of society? And is it because by such work the mind is diverted and a refuge provided for one's thoughts? We shall see that it is scarcely possible to account for all these works on the history of philosophy in this way. On the other hand, may the explanation be found in this fact—that such studies can be carried on with a less care-free mind and, to use the expression popularized by M. Pierre Janet, with the minimum of *tension psychologique?* Perhaps we shall have to accept one reason in some cases, and one in another. However that may be, the fact is that, during the past year also, historical works have been by far the most numerous and the most important." "Philosophy in France", 1920; in *The Philosophical Review*, Sept., 1921.

[2] *Le Système d'Aristote;* edited by M. L. Robin; Alcan, publisher.

[3] Of the general character of the philosophy of M. Hamelin, Dr. A. Lalande says: "It would characterize it exactly, I think, to say that it represents the tradition of Kant and Hegel, as modified by Renouvier's doctrine of moral belief in the personality of God and the freedom of the human will." Cf. *The Philosophical Review*, 1908, p. 299. It must be understood that the concepts of God and free will are taken in a Bergsonian sense; for as interpreted by the Scholastics, they do not fit into any Hegelian philosophy, however much modified and attenuated. The great expository work of M. Hamelin bears the title, *Essai sur les éléments principaux de la représentation.* The wording of the title reveals the affinities of the system with the ideas of Hegel.

[4] *Idéalisme et Réalisme;* Bossard, publisher. The author finds in the political ideas of Plato and Aristotle much that will help us to rebuild our crumbling social order on a safer basis.

[5] *Les antécédents historiques du "Je pense, donc je suis";* Alcan, publisher. There is no absolute beginning in philosophical thought and it does not detract from the merits of a philosopher to prove that his characteristic tenets have been anticipated by other thinkers.

[6] *La doctrine de la liberté chez Descartes;* Alcan, publisher.

[7] *La Philosophie de Berkeley;* Bovin, publisher.

offers a sympathetic presentation of the system of Berkeley, and M. Ch. Andler [8] traces the antecedents of the vagaries of Nietzsche. Works of larger scope are those of M. Mustoxidi,[9] Dwelshauver [10] and M. J. Wahl.[11]

In Germany also we notice a revival of the historic interest. If German philosophy could only forget its Kant and Hegel and with Trendelenburg would go back to the traditions of Aristotle, it might be delivered from the subjectivistic and monistic obsession that has rendered its metaphysical speculations so barren. Indications that this may be the case are not wanting.

Dr. Hans Meyer [12] has published monographs on various phases of the philosophy of Plato and Aristotle which combine in a rare manner psychological insight into the mind of the great philosophers and faithful interpretation of their ideas. C. Siegel gives an interesting account of Plato and Socrates.[13] Other studies on cognate topics are from the pens of M. Wittman,[14] H. Barth,[15] G. Kafka,[16] K. Joel,[17] E. Rolfes,[18] A. Mager,[19] and M. Seky.[20]

[8] *Les précurseurs de Nietzsche;* Bossard, publisher. Like that of all influential thinkers, the debt of Nietzsche to his predecessors is a very heavy one; for every philosopher is emphatically a child of his time and an inheritor of the past. The men who must assume partial responsibility for the revolutionary thoughts of Nietzsche and who have sponsored his fantastic idea of the Superman are Goethe, Schopenhauer, Montaigne, La Rochefoucauld, Pascal, Fontenelle, Chamfort, Stendhal, Emerson, and Spencer.

[9] *Histoire de l'esthétique française;* Champion, publisher. The author breaks ground in this particular field, which accounts for his somewhat narrow outlook.

[10] *Psychologie française contemporaine:* Alcan, publisher. The representative types of French psychology are accurately delineated. Apropos of this work we call attention to Ribot's *Psychologie Anglaise* and *Psychologie Allemande,* and to Cardinal Mercier's *Les Origines de la Psychologie Contemporaine.*

[11] *Les philosophies pluralistes d'Angleterre et d'Amérique;* Alcan, publisher. In a work of such extensive range fulness of detail cannot be expected and a clear picture of the systems referred to cannot always be given.

[12] *Platon und die Aristotelische Ethik;* Muenchen, 1919; *Natur und Kunst bei Aristoteles.* Ableitung und Bestimmung der Ursaechlichkeitsfaktoren; Paderborn, 1919.

[13] *Platon und Socrates;* Meiner, publisher, Leipzig, 1920.

[14] "Aristoteles und die Willensfreiheit; Eine historisch-kritische Untersuchung"; in *Philosophisches Jahrbuch,* 34. Band, Heft 1 and 2, 1921.

[15] *Die Seele in der Philosophie Platons;* Mohr, publisher, Tuebingen, 1921.

[16] *Socrates, Plato und der Sokratische Kreis;* E. Reinhardt, publisher, Muenchen, 1921. *Die Vorsokratiker;* same publisher.

[17] *Geschichte der Antiken Philosophie;* 1. Bd., Mohr, publisher, Tuebingen.

[18] *Aristoteles' Kategorien.* Neu uebersetzt und mit einer Einleitung und erklaerenden Anmerkungen; Leipzig, 1920.

[19] "Sinn der Aristotelischen Elementenlehre", in *Philosophisches Jahrbuch,* 33. Band, Heft 2, 1920.

[20] *Plato als Sprachphilosoph;* Schoeningh, publisher, Paderborn, 1919.

A more extended territory is covered by the works of Th. Simon,[21] B. Bauch,[22] E. Wentscher,[23] A. Drews,[24] M. Kreutle,[25] W. Kinkel,[26] B. Guettler,[27] R. Verweyen,[28] and R. Schmidt.[29]

For a brief treatise on German Philosophy we are indebted to the Frenchman Emile Bréhier.[30]

English and American philosophers also evince a marked interest in historical topics and produce works noteworthy for scholarship and penetrating criticism. The preoccupation with the thought of the past will react favorably upon Anglo-American speculation, inasmuch as it imparts greater sweep of vision and keener insight into the deeper problems that challenge the human mind. Precisely such a corrective is needed by our philosophers, since they have a tendency to cling to the surface and to be satisfied with a mere working philosophy. Historical perspective will aid them to overcome the pragmatic attitude in philosophy and to outgrow the biological interpretation of knowledge, which at the present seem to us to be the fundamental errors of English and American thought.

A serviceable history of English Philosophy has been written by Dr. W. R. Sorley, who faithfully and in an easy style chronicles all the facts necessary for an understanding of the development of English philosophical thought.[31]

[21] *Grundriss der Geschichte der neueren Philosophie in ihren Beziehungen zur Religion;* Deichertsche Verlagsbuchhandlung, Erlangen, 1912.

[22] *Fichte und unsere Zeit;* Keyser, publisher, Erfurt, 1920.

[23] *Geschichte des Kausalproblems;* Meiner, publisher, Leipzig, 1921.

[24] *Die Philosophie im letzten Drittel des neuenzehnten Jahrhunderts;* Walter de Gruyter, publisher, Berlin, 1921.

[25] *Die Unsterblichkeitslehre in der Scholastik von Alkuin bis Thomas von Aquin;* Fulda, 1918.

[26] *Allgemeine Geschichte der Philosophie.* I. Teil, Geist der Philosophie des Altertums; Zickfeldt, publisher, Osterwieck a H., 1920.

[27] *Einfuehrung in die Geschichte der Philosophie seit Hegel;* Reinhardt, Muenchen.

[28] *Neuere Hauprichtungen der Philosophie;* Velhagen und Klasing, Bielefeld, 1920.

[29] *Die Deutsche Philosophie der Gegenwart in Selbstdarstellungen;* 1. Bd.: Felix Meiner, publisher, Leipzig, 1921. The contributors to the first volume are P. Barth, F. Becher, H. Driesch, K. Joel, A. Meinong, P. Natorp, J. Rhemke, J. Volkelt; to the second, F. Adickes, C. Baeumke, J. Cohn, H. Cornelius, K. Gross, A. Hoefler, E. Troeltsch and H. Vaihinger. The idea is unique and not without a certain piquancy.

[30] *Histoire de la Philosophie Allémande;* Paris, Payot & Cie., 1921.

[31] *A History of English Philosophy;* New York, G. P. Putnam's Sons, 1920. Very neatly and happily the author describes the general character of English philosophy: "The English philosophers were not great system-builders. . . . Comprehensiveness rather than system marked their attitude. Most of the greater writers are characterized by the width of their interests; and they did not take a narrow, or rigidly professional view of the boundaries of philosophy. In this matter, as in so many others, Locke is representative of the national

Scholastic philosophy is not sufficiently known by our non-Catholic contemporaries and anything that will make them familiar with the wealth of truth accumulated in the works that have emanated from the School is eminently desirable. Such is the interesting study of D. Philip H. Wicksteed.[32] Treating of the relation between faith and knowledge, or, as he puts, dogma and philosophy, he incidentally touches upon numerous points of Scholastic epistemology and vital questions of metaphysics. The notes appended to each lecture will prove especially helpful.

Again we will have to confine ourselves to a mere enumeration if we wish to give to the reader anything like a survey of the recent literature on the history of philosophy. In this case the need of comment and criticism is less urgent, since a historical study does not so clearly reflect the philosophical opinions of its author as a constructive treatise, nor is its value necessarily impaired by false philosophical presuppositions.

Quite an interesting essay on "The Conception of Soul in Greek Philosophy" is offered by Dorothy Tarrant, M.A., in the *Hibbert Journal* for October, 1921. A discerning and appreciative article on "The Claims of Scholasticism on Modern Thought" from the pen of Claude C. H. Williamson appears in the same quarterly for October, 1920.[33] The *International*

tradition. He dealt with questions of theology, of politics, of economics, and of education, as well as with the fundamental problems of knowledge. He had no ambition to bring these writings together into a compact whole; and, unless in the eye of some academic student, his work has not suffered. The lack of system has given freer play to his ideas and encouraged freer criticism of them. Yet his individual point of view may be seen in all that he wrote. He had a clue and he followed wherever it promised to lead to discovery. It was the same with the others. There is no national philosophy which is less a concern of the school than the English. Many of its great writers have been men of leisure or men of affairs, who were not occupied with philosophy professionally but were attracted by the perennial interest of its problems. They did not easily unite into schools of thought; they were too careless sometimes of logical technique; each was apt to look from its own angle of vision; but all were intent upon arriving at some understanding of the position of the individual self in the universe" (p. 292). It is the complete isolation from all other interests that has been so fatal to German philosophy.

[32] *The Reactions between Dogma and Philosophy,* illustrated from the Works of St. Thomas Aquinas; London, Williams & Norgate, 1920. Previously the author has given us a sympathetic volume on *Dante and Aquinas;* London, J. M. Dent & Sons, 1913.

[33] In this article the author says: "The world to-day feels more than ever the need of a philosophy which is, at one and the same time, true to all the facts of human experience, which gives an adequate account and explanation of the things that are, and which also safeguards the great and immutable principles of justice and moral law. Mankind cannot live and exist without a philosophy, and we may venture to hope that one of the results of the recent war will be a return on the part of European thought to those sane prin-

Journal of Ethics, October, 1921, has an article on "Plato and the Moral Standard" by Professor R. C. Lodge. Mr. E. L. Hinman leads us back to late Greek thought in an article entitled "Modern Idealism and the Logos Teaching."[34] Professor Theodore de Laguna writes entertainingly on "The Importance of Heraclitus", and Professor A. S. Ferguson more ponderously on "A Supposed Instance of Dualism in Plato."[35] Mr. James Lindsay, in the *Monist* (xxx, 4), reviews critically "The Logic and Metaphysics of Occam" and comes to the conclusion that the empiricism of to-day is a restatement of the nominalism of his time. More modern topics are treated by J. A. Gunn,[36] Ralph Barton Perry,[37] M. M. Waddington,[38] and W. S. Gamertsfelder.[39]

Italy does not lag behind; it has made several valuable contributions to the historical study of philosophy, of which we mention those by Armando Carlini,[40] Giovanni Castellano,[41] and Ugo Spirito.[42]

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ciples of scholastic philosophy which alone offer a satisfactory basis for human knowledge and human activity" (p. 145).

[34] *The Philosophical Review*, July, 1921. The conclusion arrived at is summed in these words: "We may conclude, then, that the characteristic meaning of the Logos teaching is as congenial to modern idealism as it ever has been to any stage of the idealistic tradition; and that the recent appearance of an editing of idealism which is more than half pantheistic, mystical, and Vedantic, does not really tend to set it aside" (p. 351). Of course this is true of the neo-Platonic concept of the Logos, but does not apply to the Christian idea.

[35] *The Philosophical Review*, May, 1921.

[36] *Bergson and His Philosophy;* New York, E. P. Dutton & Comp., 1920. The bibliography given is particularly valuable, being very comprehensive and on the whole well selected.

[37] *Annotated Bibliography of the Writings of William James;* New York, Longmans, Green and Co., 1920. Since the contributions of James to philosophy and psychology were widely scattered in many periodicals, the present guide is indispensable to a fuller and more adequate knowledge of his work.

[38] *The Development of British Thought* from 1820 to 1890, with Special Reference to German Influences; Toronto, J. M. Dent & Sons, 1919.

[39] *Thought, Existence, and Reality,* as viewed by F. H. Bradley and Bernard Bosanquet; Geneva, N. Y., W. F. Humphrey, 1920. The author defends pluralism, but fails to arrive at a satisfactory synthesis of experience.

[40] *La Filosofia di G. Locke;* Firenze, Vallecchi, 1921.

[41] *Introduzione allo Studio delle Opere di Benedetto Croce.* Note Bibliografiche e Critiche; Bari, Gius, Laterza & Figli, 1920. Cf. *Croce, Teoria e Storia della Storiografia,* 1917, in which he advocates a cross-fertilization of history and philosophy. Croce, however, accepts history in the Hegelian sense as the evolution of the World Spirit. Cryptically he states: "All history is contemporary history"; and "All histories which tell of the decay and death of peoples and institutions are false"; and "every change is a change from the good to the better".

[42] *Il Pragmatismo nella Filosofia contemporanea;* Firenze, Vallecchi, 1921.

Criticisms and Notes.

THE SOCIAL MISSION OF CHARITY. A Study of Points of View in Catholic Charities. By William J. Kerby, Ph.D., LL.D., Professor of Sociology in the Catholic University and Trinity College, Washington, D. C., Secretary of the National Conferences of Catholic Charities 1910-1920. New York: The Macmillan Company. 1921. Pp. xvi —196.

This is the second volume in the Social Action Series which is being issued under the auspices of the Department of Social Action of the National Catholic Welfare Council. The first volume of the series, entitled *The Church and Labor,* has already been described in the REVIEW. The title of the present book, while accurately significative of "the formal object" considered (that is, the central and specific point of view under which the topics are grouped and envisaged), does not reveal "the material object" (that is, the wide field from which those topics arise and to the illumination of which they contribute). That field is poverty. The social mission of charity is to relieve poverty — a universal disorder, a chronic and permanent cancer that eats into the tissues, the very vitals, of the social organism. The disease is probably incurable, like physical cancer itself in the individual organism. On the other hand, its ravages can be checked, relief and at least partial remedies administered to the afflicted. To effect this, even though limited, measure of restraint and alleviation is the social mission of charity.

Charity, however, cannot cope with the disorder unless it understand the foe with which it has to grapple and unless it be familiar with the weapons, methods, and tactics to be employed in the struggle. Probably there is no single volume in which the priest, the social worker, or the lay reader engaged or interested in beneficence will find so comprehensive and within its compass so profound a treatment of poverty and its alleviation as the one before us. It is not a treatise on practical ways and means. It is rather an exposition of principles and ideas that illuminate wide ranges where Christian helpfulness may find its privileged opportunities. And yet, though a conspectus of principles, it is no assemblage of platitudinous generalities concerning "service" or "social uplift". Its principles and suggestions spring right out of social conditions on the one hand, and the truths of Christian faith and charity on the other. And as they grow in their columnar luminousness they send back floods of light on the same social conditions whence they spring and make more clear the spheres where the supernatural motives and forces must be applied.

A splendid example of a grouping of these widely illuminative truths springing from social conditions and at the same time irradiated with Christian light, is found in the chapter on "The Background of Poverty" (II), wherein by a masterful analysis of those conditions it is shown how the prevailing inequalities of human beings, spontaneous, unchecked competition amongst the unequally equipped, the emerging of property as an interest in conflict with human rights, and the individualistic policy of the State have made inevitable the development of the strong and the weak classes. They who have proved incapable through personal incapacity or adverse environment of surviving in the competitive struggle have been thrown near or into the ranks of dependency. Among the dependents the agencies of culture have broken down in varying degrees and have resulted in detriment to the physical, mental, moral, and cultural welfare of the poor. Through congestion in large cities great numbers of poor have been brought into proximity with one another. The general social isolation that separates them from normal contact with other classes has permitted them to develop qualities that react upon them and aggravate the evils of their condition. *"In order, therefore, to understand modern poverty we must study not the single dependent family but the aggregate of dependence"* (pp. 33-34).

The lines we have emphasized indicate the dominant note of the present treatise. It is a study of poverty—the aggregate dependencies as a whole. And it is a study of those dependencies with the aid of modern means and methods. It is a plea for "scientific charity", for the employment of all that knowledge and all those helps which exact study of the causes and conditions of dependency has revealed to the trained worker. For, although "there are phases of scientific charity which have been associated with much error in both philosophy and policy, to refuse to ally science and method with Christian charity because they had been allied with un-Christian philanthropy, hardly commends itself as the dictate of practical wisdom" (p. 8). In the complexities of modern society new duties are placed upon the Christian conscience in respect to the poor. And these duties must be met by the employment of whatsoever light and helps "scientific charity" has been enabled to discover or invent. On the other hand, "no new duties that we undertake, no complications that we may meet, no philosophy, no investigation, and no standards that we may ever adopt under the direction of our highest wisdom and noblest impulses, may lead us to diminish by one iota the spiritual and human worth of feeding the hungry, of clothing the naked, of giving drink to the thirsty, and of comforting the afflicted. We do need and we shall need exact methods that will enable us to find all of the poor and neglect none. We must aim to

prevent poverty and hinder irreparable harm to its victims. These are but added duties. They are never substitute duties for the immediate, literal, and sympathetic relief of want as we find it. This wider view of poverty and these more exacting duties in dealing with it become evident when we study poverty not only as a plight of the individual or single family but also as a plight of society itself" (p. 36).

The foregoing observations may suffice to give the reader a glimpse of the general trend of this fresh, original, and up-to-date study of the most vital and farthest-reaching of problems, a problem as old as humanity but one which has never before the present time been studied with such comprehensive means and methods. Dr. Kerby has given us a book which will be of the greatest service to the clergy especially in large centres of population. In no carping spirit it insists on a super-parochial vision of the problems of dependency and to a large feeling of coöperation with all agencies individual and by whomsoever organized for the alleviation of misery. The book will help the social worker with its wise suggestions of manner and method, but especially with its reminders of the Christian aspects of poverty and the supernatural motives and forces that are needed to make the natural productive of the highest values.

THOMAS PEGUES, O.P.: COMMENTAIRE FRANCAIS LITTERAL DE LA SOMME THEOLOGIQUE DE SAINT THOMAS D'AQUIN. XIV —LES ETATS (Toulouse, Edouard Privat; Paris, Pierre Tequi).

Preceding volumes of Father Péques' remarkable translation and commentary have received notice in the ECCLESIASTICAL REVIEW (January, 1921, p. 91). The Questions treated in this volume, namely 171-189 of the Secunda Secundae, are most interesting, highly instructive, and wonderfully elevating. They contain the principles of ascetical and mystical theology, dealing chiefly with subjects pertaining to the illuminative and unitive ways of the spiritual life. It has been said that the study of systematic theology dries up devotion. On the contrary, greater knowledge of God should lead to greater love of God; and that theology studied in the proper spirit produces enlightened and solid piety can be proved to a certainty from the life and works of St. Thomas. The argument gains much force as one ponders over the remarkable combination of deep devotion and theological accuracy revealed in the tracts so well explained by Father Pégues in this fourteenth volume. Verily St. Thomas was a learned saint who knew and practised the rules of the spiritual life as well as he knew the rules of logic laid down by Aristotle.

Having treated in previous questions of the virtues and vices that pertain to all men, the Angelic Doctor proceeds to expound the moral truths that pertain to some men only, the subject falling into three divisions, wherein he treats first of The Graces Freely Given; secondly of The Active and Contemplative Life; thirdly of Different Duties and States of Life. Sanctifying grace is given for the benefit of individual souls; the graces freely given (*gratiae gratis datae*), mentioned by St. Paul (I Cor. 12:7-11), have for their direct object, not the sanctification of individuals, but the welfare and glory of the Church.

It is generally believed that St. Thomas received special illuminations from the Holy Ghost, and we read that frequently, especially toward the end of his life, he was rapt into ecstacies. Conviction of the truth of these statements comes with the reading of his wonderful articles on Prophecy and Ecstacy. It is here that writers on mysticism find an abundance of matter together with sure guidance in the higher ways of union with God. If to these articles we add the tracts on Prayer, Contemplation, the States of Perfection, and the Vision of God, we shall have material for a manual of mystical theology. The other graces freely given, e. g. the word of wisdom, the gift of tongues, the working of miracles, etc., are explained with great care and deep reverence.

It is easy to see that St. Thomas is very familiar with the subjects treated under the heading of different duties and states of life. The perfection of union with God by Charity (the bond of perfection—Col. 3:14) was the aim of all his studies and of his whole life; hence his treatment of the state of perfection and of tending to perfection is worthy of one who was at the same time a great scholar and a great saint. Being himself a religious and the champion of the religious orders, which were violently attacked in his day, it was but natural that he should put his whole mind and soul into the tract on the religious state. This tract will ever remain as a monument to his knowledge, zeal, piety, and prudence. We know nothing that could be more highly recommended to those who wish to understand the dignity or to assume the obligations of the religious state.

Passing over some delightful considerations on the active and contemplative life and the combination of both in some states, we close this notice by calling attention to three very interesting points explained in his treatise.

1. Bishops and religious are in a state of perfection because both have solemn and permanent obligations relating to perfection. The state of bishops is higher than that of religious, because the former is the state of perfection acquired, which bishops are to explain and

dispense to others, whilst religious are in the state of perfection in the sense that they are obliged to tend to perfection (Qu. 184, a. 5, a. 7). From this it does not follow that individual bishops and religious are perfect. The *state* means a "solemn and permanent obligation to the things that are of perfection", but it can and does happen that "some are perfect that are not in the state of perfection, and others are in the state of perfection but are not perfect" (ibid., a. 4).

2. In Qu. 184, a. 8, St. Thomas institutes a comparison, in relation to perfection, between religious, priests, parish priests, and archdeacons. The point to which we wish to call attention is the remark made in the comparison of a religious not in holy orders to clerics or priests who have received holy orders. The latter are obliged to greater holiness of life than the former "because by a sacred order one is deputed to the most excellent ministrations by which Christ himself is served in the sacrament of the altar, and this calls for greater interior sanctity than does the religious state". What a simple but grand point for meditation! The nearer one is to the altar, the greater is his obligation to holiness of life. St. Thomas is constantly repeating that the Eucharist is the centre of religious worship; consequently it should be the centre of Christian devotion.

3. The third point relates to perseverance in religion. Too often there is an attitude of coldness and criticism bordering on condemnation toward persons who have made a trial of the religious life and return to the world, and this without pausing to consider whether there were good reasons for the return. There is more prudence and charity in the doctrine of St. Thomas, whose principles are in perfect harmony with the rules of the Church. Even if one had made a vow to embrace the religious life, he writes (Qu. 189, a. 4), the vow obliges him only to join a religious community, and when a trial of the life has been made, he is free to return to the world if prudent judgment furnishes a good reason for the change. Answering an objection which contends that such a course would cause scandal, he writes: One who for good reasons gives up the religious life, does not give scandal or bad example; and if some one thereby is scandalized, the scandal is passive (i. e. taken) on his part, not active (i. e. given) on the part of the one returning to the world, for the latter simply does something lawful and expedient (ibid., ad 2). Since these conclusions relate to one who had made a vow to enter religion, we can see with how much greater force they can be applied to those who enter religion without any such previous vow, and to those who enter a seminary to study in preparation for the priesthood. The rules of the Church provide a time sufficiently long for trial and experiment before one takes upon himself any perpetual and solemn obligation. During that period of trial, or at

the expiration of the time of a temporary obligation, the candidate is free to make a change, and the world should not condemn what the Church provides for and approves.

D. J. KENNEDY, O.P.

LE GOUVERNEMENT DE SOI-MEME. Essai de Psychologie Pratique. Par Antonin Eymieu. Premiere Serie—"Les Grandes Lois", pp. 340. Deuxieme Serie—"L'Obsession et le Scruple", pp. 371. Derniere Serie—"La Loi de la Vie", pp. 330. Perrin et Cie., Paris, 1921.

IL TRATTAMENTO "MORALE" DELLO SCRUPOLO E DELL'OSSESSIONE MORBOSA. Natale Turco. Con Lettera-Prefazione d'Antonino Eymieu. Volume Primo—"Questioni teorico-pratiche fondamentali", pp. 497, 1919. Volume Secundo—"Punti di vista morali e morali-religiosi da utillizzare nella cura.", pp. 473, 1920. Torino Pietro Marietti.

Two remarkably thorough and up-to-date studies of the science and the art of self-control. The French work by the accomplished and versatile Jesuit writer, Père Eymieu — several of whose books have been previously reviewed in these pages—is the broader in its scope, comprising as it does both the normal and the abnormal aspects of its general subject, practical psychology. The second volume is engaged entirely with abnormal phenomena; namely, obsession and scruples. The latter phenomena constitute the exclusive topic of the Italian treatise in the title above. The French work is predominantly psychological in its point of view and method. The Italian is specifically moral, religious, spiritual in these respects. Signor Turco in the introduction expresses his admiration for Père Eymieu's *pregevolissimo lavoro* and his indebtedness thereto. Both sentiments are conveyed by the dedication of the work *all' alta mente e al nobile cuore d' Antonino Eymieu in questo genere di studi mio Maestro Venerato.* On the other hand, the French writer in his *lettera-prefazione* declares that the text which he introduces reveals *un autore padrone del suo soggetto e, in pari tempo, della sua lingua: voglio dire una chiarrezza limpida e una profondita a tutta prova.* These and other similar encomia belong, of course, to the amenities one naturally expects from fellow-craftsmen, especially amongst the French and Italians. In the present case, however, they are more than dainty compliments. In each case they attest what they express. Both works are indeed more than ordinarily masterful and profound.

Le Gouvernement de Soi-même so far as issued (it is still in progress) comprises three parts. The first establishes certain psycho-

logical laws of self-control. The self reveals itself in three states: 1. the *idea* which leads to deed; 2. *deed* which superinduces feeling; 3. *feeling* which reacts on idea and deed. Since the idea tends to the act of which it is the presentation in consciousness, the obvious law and practical principle obtrudes itself: *Cultivate ideas of deeds you wish to perform,* and inversely, *Refuse to entertain ideas of the acts you would avoid.* A statement obvious enough to be passed by as a platitude. None the less it is profound in its meaning and in its practical bearings on self-government, as the reader will realize if he follow the searching analysis drawn out by the expert French psychologist. The same may be said regarding the laws of *actions* and *feeling* formulated, analyzed and applied by the same writer. In his study of each of these types of psychoses, Père Eymieu draws effectually upon the data of abnormal cases, since these are apt to present the respective phenomena in greater relief and isolation.

The second portion of Père Eymieu's treatise gives us a very full and an interesting study of obsession and scruples. Obsession is the dominance in consciousness of a painful, harassing state, a state elusive in its genesis and its pestering persistence; like music heard once by an ear that cannot forget or restrain it. But unlike the refrainful melody, the obsessing phantasm disturbs, annoys, wearies, worries unto madness, partial or complete. Alienists and experts in abnormal psychology generally recognize that the disorder is increasing of late. It spares no class of society, though the rich seem more subject to it than the poor; the "high brows" rather than the low, women more than men, the mature and aged more than youth. The older ascetical writers mention it as occasional and accidental, while a nerve specialist to-day may have hundreds of cases coming under his experience, though he may diagnose most of them as nervousness or neurasthenia. The importance, therefore, of a solid study of obsession such as we have in the books before us can hardly be exaggerated.

Père Eymieu limits himself to the psychological aspects—the characteristics of the *idée obsèdante;* its development and degradation; the subject, the obsessed as he sees himself from within, his failures, antecedents, weaknesses, behavior, and so on; the theories that have been framed to account for the disorder; various diagnoses and prognoses of it; then the treatment—the methods devised to work upon the psychical elements—the idea, the action, the feeling; or to relieve the strain of the obsession—rest, will, exercise, and others. As was noted above, Père Eymieu's point of view is purely psychological. However, just as when laying the foundations of his work he is led to dip into biology, so here when approaching the roof he

finds himself collecting materials from Ethics and even Theology. There can be no self-government save through obedience to law, to rule. The rule for man is not simply the necessitated law of physical nature, the following of which in the animal results in sensuous pleasure. Man is under the law of conscience, which governs or should extend to society as well as the individual. But the law of conscience is the application of the moral law of nature whose origin is in the essence of the Creator, and whose binding power flows from the will of God determining that the order established by Him shall be obeyed, under sanction of life or death eternal. These and the ideas logically conjoined with them are developed by the author with his wonted insight, clarity of style, and felicity of illustration drawn from the fields of empirical psychology.

Here the Italian author meets the French psychologist and carries the matter over into the domain of Ethics and Religion. While the former, however, covers the wide field of self-control generally and includes the phenomena of obsession as simply a segment thereof, the latter treats exclusively of obsession and scruples. And these, moreover, he considers mainly from the moral or rather the spiritual side. We say *mainly,* because the phenomena in question, obsession, scruples, and temptations are intrinsically biological or physiological in their nature, while they work their harassing disturbance on the conscience and the spiritual life of the patient. This fact has occasioned the study in the Italian work of the physiological and also the psychological factors, causes and effects of the pertinent phenomena. Signor Turco discusses quite thoroughly the theories that have been proposed respecting these factors. What elements of truth they possess, he carefully segregates from their errors and deficiencies. These critical investigations take up the major part of the first volume. After the inadequacy of the physiological theories and methods of treatment has been established, the second volume is devoted wholly to the moral and spiritual factors and especially to the practical application of them to pathological conditions.

The author has had in mind the needs of chiefly three classes of readers: first, priests (including confessors and spiritual directors), second, physicians, and lastly, patients afflicted with the disturbances in question. The first class need to know the physiological and psychological elements and to have in mind the organic and psychical conditions and points of contact at which the spiritual forces—such as love, rightly balanced fear, prayer, the sacraments—are to be applied. Physicians will be helped by the author's wise counsels on the latter point. The patient, if he be at all capable of self-direction in the intricate windings of the ways across the borderland between

matter and spirit, cannot fail to be steadied and comforted by the author's guiding hand—guidance which is the more reliable seeing that it has been gained and tested by Signor Turco's own experience; he himself having suffered deeply from the maladies he diagnoses and seeks to alleviate in fellow-patients.

The present reader may possibly demur at the untoward length of each of these works. A thousand pages seem rather much to give to the psychology of self-control. While another thousand devoted to the (professedly) moral treatment of obsession and scruples call for a rather generous tribute of time and energy from the reader's side. And indeed it must be confessed that both authors, notably the Italian, are unduly prolix. An English or American writer would have taken not more than half the number of pages to say substantially the same things and without sacrifice either of essentials or of clarity. On the other hand, it should be recognized that the unnecessary diffusiveness has in neither case made the reading either wearisome or uninteresting. The perfectly transparent style of the French and the limpid flow of the Italian make the reading in each case a pleasure that almost obliterates the consciousness of prolixity. Besides this perfection of form, both works furnish a material constituent which in its way likewise counterbalances any overweight there may be in quantity. We refer to the tables of contents and the indexes. Each of the three French volumes and each of the two Italian is provided with an elaborate analysis and a full index. The student is therefore enabled not only to find easily any detail he may be seeking, but to survey rapidly the course of exposition and criticism and so, if he choose, to pass by without loss the points wherein he may feel no personal interest.

ST. BERNARD'S TREATISE ON CONSIDERATION. Translated from the original Latin by a Priest of Mount Melleray. Vol. I. Browne and Nolan: Dublin, Belfast, Cork, and Waterford. 1922. Pp 497.

Besides the recent translations of St. Bernard's Sermons on the Canticles of Solomon by the Fathers of Mount Melleray, we have had little from Catholic sources to interpret to English readers the beauty of the mystical reflexions of the mellifluous Doctor. Outside the Church the appreciation of St. Bernard's writings has been translated into classic terms, thanks to the industry of scholars like Dr. Eales and Dr. Gardner. This is sufficient ground for congratulation and for the hope that the capable hand which has begun the work of translation from the original Latin at the Cistertian monastery in Waterford may be continued to completion. Of the treatise on Con-

sideration (the *Deuteronomium Pontificum*) Mabillon said: "Of all the writings of St. Bernard, none is more to his credit than the Books *De Consideratione* addressed to Pope Eugenius. The topic, no less than the person addressed, is of the most exalted dignity; the treatment, by the majesty of its style, the grandeur of its eloquence, touches the sublime; the teaching, in harmony with the canons of holy Church, is worthy of a Doctor and Father of the Church." The learned Benedictine dwells on the wondrous contrast which enables a man in solitude, a stranger to the cares of the Supreme Pontiff and the world that surrounds him, a monk engrossed in a thousand duties and occupations connected with his position as religious superior and spiritual guide, to diagnose the evils of his day, to point out with unerring surety the remedies to be applied, to weigh the obstacles to success and with consummate skill and prudence to anticipate and guard against each difficulty. Again, what admirable apostolic frankness coupled with deepest reverence he manifests in pointing out the faults of disposition in the Sovereign priest, once his disciple. Thus the book has become a permanent vade-mecum for the rulers of the Church. It bids the Pontiff to mind his sacred office, to remember that jurisdiction in secular concerns belongs in the first place to civil magistrates, and that political aims and diplomacies are out of keeping with the spiritual responsibilities of the prelates of the Church. He reminds the Pontiff that, while the dignity of the pontificate is the highest, it is committed to men with shortcomings not to be ignored by themselves in their examination of conscience. He points out the obligation of teaching true doctrine, of disciplining the clergy, of beginning correction in his own household; of choosing men for the cardinalitial offices who are above all reproach in virtue and executive ability.

Such is the book before us. It contains wisdom for every walk of life, but above all for those who are to govern in the Church. St. Bernard did not write it all at once. It was addressed to the Sovereign Pontiff at intervals during the last five years of the Saint's life. Begun in 1149, the last treatise was sent to Pope Eugenius in the autumn of 1153. Both the writer and the Pontiff died before the end of that year.

PAUL, HERO AND SAINT. An Apostolic Story of Roman Battles and Catholic Victories. By Leo Gregory Fink, Priest of the Archdiocese of Philadelphia. New York: The Paulist Press. 1921. Pp. 239.

Fr. Fink is singularly happy in the disposition of his material, which he simply takes from St. Luke, the first biographer (in the Acts) of the Apostles to the Gentiles. As army chaplain of the

"Overseas Service" in the war, he sails the Mediterranean and gets a glimpse of Cyprus and the coast of Asia Minor, the scenes of St. Paul's first missionary activity in his home country. The memory of the hero of Tarsus and Damascus who died by the sword kindles the fervor of the priest and missionary and he conceives the idea of making the Saint not only his own guide and patron, but an inspiring model for others. Thus the story of St. Paul is made to convey a message of the apostolate in the army of Christ, not only to the soldier but to every youth who by baptism records his enlistment in the service of the Cross, as St. Paul preached it. It illustrates aptly the warfare for truth, and leads to the attainment of that lasting liberty which is the fruit of Christ's victory. What is most valuable in this story of missionary endeavor is a combination of enthusiasm with the practical aim which betrays an intelligent zeal of the priest following the flair of young hearts who are stimulated by not only instruction but the added incentive of novelty and picturesqueness to carry the knowledge of Catholic truth into the combats of life. One need only see the headings of the chapters of *St. Paul Hero and Saint* to get a fair notion of the attraction that carries the reader into and through the book. "Home, Sweet Home", "School Days at Tarsus", "At College in Jerusalem", "Learning the Trade of Tent-Maker", "The Divine Leader and His Army", "Stone Him to Death", "The Steel Sword of Damascus", "On the Street called '*Straight*'", "Escape in a Basket", "Don't Trust the Convert", "Ready for Overseas Work", "I want to go Home", "Commander-in-Chief Speaks", "Doctor Luke", "Burning Bad Books"—these and similar titles show how well the author realized his mission to make St. Paul's life a novelist's book with an aim toward the ideals of the Christian soldier of to-day.

MONASTICISM AND CIVILIZATION. By the Very Rev. John B. O'Connor, O.P., P.G. New York: P. J. Kenedy & Sons. 1921. Pp. 253

One or other aspect of the subject of this work is treated in almost every history, Catholic, non-Catholic, and anti-Catholic, of the Middle Ages; while the whole field has been covered more or less fully by various writers, such as Montalembert, Digby, Shahan, Maitland, and others. There is, however, no single volume, we believe, wherein practically every side of the matter has been considered and presented with such just proportions as to satisfy the demand at once of the class-room and of the general reader as is done in the book at hand. The text opens with a brief history of the beginnings of Monasticism and its organization perfected by St. Benedict and his followers. The influence of Monasticism on agriculture is next

considered, occasion being taken at the start to correct an impression which even (uninformed) Catholics have been known to utter, that the monks had a keen eye for the beauty spots of the earth. The Anglican Archbishop Trench generously met this (usually) malevolent innuendo when he wrote: "We sometimes hear the ignoble observation that the monks knew how to pick out the most fertile spots for themselves; when it would be truer to say that they knew how to make that which had fallen to them, often the waste or morass which none other cared to cultivate, the best; but this by the sweat of their brow and the intelligent labor of their hands." Other monastic industries are briefly recounted and the influence of monasticism on the municipal life of the people and on education is described. The work of the monks as chroniclers, copyists, as custodians of books and documents, as dispensers of charity, receive due attention. Special stress is laid on their heroic work in the evangelization of Europe and other countries. The book, which is eloquently written and neatly produced, makes a gift token suitable for any intelligent person, whatever be his religious beliefs.

A SPIRITUAL RETREAT. By Father Alexander, O.F.M. New York: Benziger Bros. 1920. Pp. 218.

Appropriate and in time for the Lenten season comes this collection of meditations developed and primarily intended for men and women dedicated to the service of God in the cloister. The sequence *Veni Sancte Spiritus* furnishes the basis, or at least the occasion, of the theme, as in some instances the reflexions elaborate the divine titles contained therein, and in others they explain the meaning and worth of the graces requested. Since a retreat is nothing more than the application of criteria of right living to our actions in order that we may more properly fulfil the duties of our state, it is obvious that no triviality of matter nor haphazardness of treatment can be admitted if the adjudication is to regard the exalted sphere of Religious. Father Alexander shows himself perfectly cognizant of these essentials, and while he has observed them stringently, he has at the same time succeeded in enriching the perennial truths with many new and engaging aspects. The "points" are drawn out *in extenso* and contain a felicitous blending of Scriptural quotations with illustrations well adapted to the prospective auditors. The book will be of service not only to Religious and to devout souls generally, but also to confessors and spiritual directors. The volume, completed with a helpful index, is in cloth binding—which, by the way, could be more substantial for such a manual.

GREAT PENITENTS. By the Rev. Hugh Francis Blount, LL.D. New York: The Macmillan Company. 1921. Pp. 245.

The quality of love that bursts forth in sorrow for sin glows like the blood-red fire which we associate with the atoning and purifying flames issuing from the Divine Heart of the Son of Man. It differs from the white heat of the mystic affection which comes like lightning flashes in the night but signaling no invitation to the weary traveler to enter where it burns. We are familiar with the types of that penitent love in the Magdalen, St. Peter, St. Augustine. The examples which Fr. Blount has chosen for his beautiful pen-pictures are of the less known, though not less attractive, figures which belong to our own day. Most of them are neither canonized by the Church nor much heralded by common fame. The mention of their names—St. John of God, Blessed John Columbini, St. Camillus the Gambler, will be found in the Lives of the Saints. But the Abbé de Rancé, Silvio Pellico, Paul Féval, Herman Cohen the Pianist, Carpeaux the Sculptor, François Coppée, Huysmans, Paul Verlain—these are interesting personages of whose sanctity as penitents the average modern knows but little. Their lives are full of interest and instruction. In his concluding chapter our author casts a glance over the field of great servants of God generally. He composes for us a helpful litany of penitential heroes. It is a book worth while both for the knowledge it imparts and for the spirit in which it is written. Both arouse a desire for what we need most in our day, namely a keen appreciation of the virtue of self-denial and the cross whereby the true follower of Christ is surely known.

A BOY KNIGHT. By Martin J. Scott, S.J. Illustrated by Stella Mary Butler. New York: P. J. Kenedy & Sons. 1921. Pp. 277.

THE BOY WHO CAME BACK. By John Talbot Smith, author of "The Boy who looked Ahead". New York: Blase Benziger & Co. Pp. 218.

A really good boy's story, especially one told by a priest and permeated throughout by the influence implicit if not always explicit of a priestly character, is too valuable an auxiliary in the pastoral ministry to be dismissed with a mere passing notice. Father Scott has heretofore given us a quartet of books on the truths of faith and the laws of the moral and spiritual order—the truths that constitute the shield and the sword and the rules that regulate the life of the Christian Knight. These books, doctrinal and practical, dealt with the highest interests of adult men and women. In his latest book he envisages the ideals, motives, and forces that shape and perfect the boy into Christian Knighthood. This he does through the medium

of a novel, a story that grips the reader at the opening scene in the boy's club-room of St. Leonard's and holds him tense until the victory of the St. Regal's High over the Stanley team brings the thrilling drama to its close in the ultimate triumph of the Boy Knight.

Father Boone, who presides over St. Leonard's, is a splendid manager of boys—far-seeing, kind, indulgent, though withal prudent and firm and even stern when the lads need the restraint of discipline. Frank Mulvy, the hero, is a fine type of Catholic boy. Brave, manly, the soul of honor, affectionate to his mother and loyal to his superior, he is none the less subject to the limitations of his virtues; a sensitive, high-strung nature that is at times prone to fits of resentment. Bill Daly, the other leading character, is a tough, a bully, but made so by his slum environment and the home influence of a drunken father. Against these odds, he eventually reacts and his passing is one of the most effective and affecting episodes of the story. Bill or "Bull" "gets a grouch on him", picks a fight with "Hank" Mulvy, and, in revenge for the punishment and humiliation meted out to him, steals in subsequently and smashes the furniture of the club-room. Fr. Boone, unknown to the boys, has the damage repaired and awaits a report from the Secretary, Mulvy, on the mischief which he supposes to have been done by the club. Mulvy, ignorant of the vandalism secretly wrought by Daly, makes no report. A permanent misunderstanding results between Fr. Boone and Mulvy, which is further complicated by the latter's having in the meantime gained from Daly on his deathbed incommunicable information concerning the destruction of the furniture.

On the ups and downs, the thawings and the freezings of that misunderstanding the substance and action of the novel rest. The complexities and perplexities are unwoven and rewoven with much skill and psychological insight into the soul of the priest and the boy. Daly retrieves his maliciousness by an act of heroism at a fire—a deed which costs him his life but saves him his soul. The whole story is told with dramatic force, the author's crisp incisive style fitting well into the tense situations and quick movements. Fr. Scott knows his boys. He knows how they talk and how they behave. His dialogues are especially picturesque and will no doubt inform many a gentle nun concerning the vocabulary and phraseology current in the playground that have not as yet found a place in the class-room dictionary. The book is one which a priest himself will like to read. He will then set it agoing along his eighth grade, his High School, and his Boys' Club.

The Boy who came Back equally with the *Boy Knight* will be appreciated for its inherent "storical" interest by every priest in

whom "the boy" has not died—a demise which, one likes to believe, seldom occurs before the man disintegrates. As was the case with its predecessor, *The Boy who looked Ahead,* there is enough action, variety, and thrilling incident in the present story to grip and hold the attention of all but the most *blasé.*

The controlling theme is the reconstruction of the Lawton family—a group with a rather discouraging record. The father, at first a shiftless man, takes to the road when roading was easy. Though he never becomes a confirmed hobo, he abandons his family for many years and drifts out West. In the meantime the Lawtons get along as best they can. What with a mother weakly by temperament—though a slave to support, if not to educate, her children (in the latter function she is a failure); a villainous son and a sentimentally foolish daughter, the surprise is that the home did not entirely collapse. The disaster was prevented by the "Boy who came back", the eldest son, Lafe, who after various collisions with the "cops" had been committed to "the Home" for reformation. After several years, he "jumps" the latter institution and returns to the maternal roof. Here he begins a work of reconstruction in which he is aided by his eldest sister, the only really wholesome if not perfect member of the group. The process is slow, however, and repeatedly on the verge of dissolution, owing largely to the lapsings of "the Boy" himself. Nevertheless through the intelligent coöperation of the pastor, Father Sherwood, ruin is averted. The father eventually returns incognito, but very rich. Himself a new man, he at first helps the Lawtons to help themselves and then reveals his identity. The curtain drops on a reconstructed and a happy home.

As was observed above, the story is inherently interesting, entertaining, and healthy in its moral, which, though not obtruded, is unmistakable. The reader, especially if acquainted with the author, will notice the not infrequent incursions of the personal mind into the dramatic current of thought and expression. However, since such exchanges of personality are generally arresting for their wit or humor, they make good by pleasantry for what otherwise might be felt as a note of dissonance from the canons of perfect literary art.

Literary Chat

The third volume of the *Field Afar* Stories has been issued by the Maryknoll Press (Ossining, N. Y.). Like its two predecessors, the latest collection is rich in the things most people, especially young people, like—experiences amongst strange races, scenes in foreign lands, notably the mission fields, and episodes of travel and adventure. The stories are pleasantly told. The book is fittingly made and attractively illustrated.

There are correspondence schools with correspondence courses for all sorts of studies; for every science, art, and craft. There is no good reason why the same up-to-date method of instruction should not be applied to the imparting and the acquiring of the supreme science of salvation. This is being demonstrated out in Helena, Montana. The Vicar-General of the diocese, the Right Rev. Victor Day, has arranged a correspondence course on the *First Communion Catechism*, to give children whom the pastor cannot reach regularly an opportunity to prepare for their First Holy Communion and Confirmation. The method devised is as follows. There are twelve lessons printed in as many folders. The pastor sends one of these weekly. The children, helped by their brethren at home, are supposed to read the story part of the lesson, study the picture, answer the proposed questions on the question sheets. The questions and answers they return to their pastor, to prove that they have studied the lesson. Lastly, they memorize the questions and answers and prayers printed at the end of each lesson. The pastor examines the answers and corrects them; returns the corrected paper to the pupil with the proper marks. This paper the pupil sends back with the answers to the next lesson and the pastor files the same for the inspection of the bishop. The folders are printed in good taste. The pictures are first class, and the whole project reflects great credit on the enlightened zeal of its inventor. The plan should commend itself to priests everywhere who have charge of widely scattered parishes.

Sainte-Beuve spoke of Pascal as belonging to the souls that are marked *de la griffe de l'Archange* — a designation that can be felt, but not translated. Had the characterization not been applied to Pascal, it might have been invented, says M. Heuzey, for Ernest Hello. For no other literary artist seems to have felt more deeply, more mysteriously, the pangs of travail in bringing to expression the spiritual ideas it conceived. Hello lived and moved and had his being in the conscious presence of God. He breathed the atmosphere of the spiritual world, and the beings and the truths that make that world were to him the supremest realities. For that very reason he was straitened and in pangs because of the limitations of speech to give utterance to what he saw and felt. This mysterious poignancy must seem unreal, affected, hyper-esthetical to less delicately organized natures who dwell habitually in the outer shows of things. The vision of the seer and the dreams of the poet to them seem the maunderings of emotional weaklings. Such readers can, of course, have no relish for Ernest Hello's writings. But those whose insight into the unseen, whose sympathy with the intangible enables them to see and to feel the things of the spirit will welcome such a collection of hitherto unpublished fragments discovered amongst Hello's reliques as is contained in two small volumes edited by M. Jules-Philippe Heuzey and recently published by Perrin & Cie, Paris. The general title, *Du Néant à Dieu*, suggests the mystical allure of Hello's thought. This is more explicitly — or shall we say less explicitly? — conveyed by the subtitles; for the first volumette: *Contradictions et Synthèse: La Connaisance de l'Etre par le Néant"*, and for the second, *l'Amour du Néant pour l'Etre: la Prière du Néant à l'Etre.* Particularly do the prayers which are exhaled from the spiritual lights and fires of his heart reveal his intimate realization of the Unseen. Needless to say, these ascensions of his spirit so *intimes* were never meant for publication. They were jotted down when

the afflatus came to him, because the urge to expression beset his soul. *Conceptum sermonem quis continebit?*

Under the title *My Own People*, Fr. Hugh Francis Blount has had bound together a sheaf of lyrics that ring true to the Irish heart. Of the six-score of short poems that make up the collection, the greater number are devotional and Catholic, that is, universal in thought and feeling. It is only the title poem and a few more that contain a specifically Irish appeal. They one and all, however, breathe that spirit of deep faith and tender love for whatsoever is sacred and beautiful in God's Kingdom which we are wont to associate with the soul of the Irish people. True and tender and withal genial, and therefore genuinely Irish, in sentiment these lyrics deserve preservation. Not a few of them remind one of the delicate workmanship of Father Tabb. On the other hand, here and there a halting rhythm or a faulty rhyme has been allowed to creep into the otherwise careful technique. These, no doubt, will be eliminated in a future edition. The volume is tastefully issued by The Magnificat Press, Manchester, N. H.

Those who knew, whether personally or through his writings, the late Father Garrold will be glad to have the *Memoir* of that versatile and genial personality which has been composed by his friend and religious confrère, Fr. Martindale, S.J. The latter was intimately associated with Fr. Garrold in the novitiate and subsequently as priest and teacher. Being likewise in possession of the dead author's diaries and correspondence, the biographer is able to reveal the mind and the heart as well as the outward deeds of his associate. The *Memoir*, though brief (pp. 116), is sympathetic and *intime*. One could wish that something had been said of Fr. Garrold's permanent literary work. Mention is made of his fugitive papers, but hardly a word of his books. Surely so notable a novel as the *Onion Peelers* had a claim to consideration. The more so that, owing probably to its inappropriate title, the book never attained the fame it so justly deserved. It may be hoped that this defect will be made good in a future revision of the *Memoir*, wherein likewise some sectioning of the text or even a table of contents (if not an index) might be added for the reader's convenience. (Longmans, Green & Co., New York.)

Students of Moral Theology as well as of Canon Law well know that complicated questions are apt to arise in connexion with the computation of time—the time (that is, hour, day, week, month of year) at which or during which an obligation or liberative right begins, continues, terminates. To throw light on these problems, a Latin brochure containing an academic dissertation on Tit. III, Libri I of the new Code has recently been written by Professor John Lacan, D.C.L., and issued by Marietti (Rome and Turin). The title *De Tempore, Dissertatio Philosophico-Scientifico-Juridica* indicates at once the originality and scope of a booklet which discusses the metaphysics, the science, and the juridic aspects of time. Let the reader, however, be reassured. Under the first of these headings there is question of no psychologico-metaphysical disputation on time, any more than the second covers an astronomical treatise on the measured orbits and revolutions of the planets or stars. The author has, in the first place, simply expounded the Aristotelean definition: *numerus seu mensura motus secundum prius et posterius;* and in the second place has summed up the astronomical foundations of man's divisions of time. In the third place he has applied the ideas and facts thus set forth to the canonical computation of time. That he should have done all this—and done it solidly and without the least obscurity—in a booklet of fifty pages, attests his grasp of the subject and the justice of his claim to the academic distinction (D.C.L.). Moralists and Canonists will find the dissertation a help in certain perplexities.

Books Received

THEOLOGICAL AND DEVOTIONAL.

A Parochial Course of Doctrinal Instructions. For All Sundays and Holydays of the Year. Based on the Teachings of the Catechism of the Council of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and arranged by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P., Professors in the Theological Faculty of Maryknoll Seminary, Ossining, N. Y. With an Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. Vol. IV (Moral Series, Vol. II). Joseph F. Wagner, Inc., New York; B. Herder, London. 1922. Pp. vi—536.

The Ideal of Reparation. By Raoul Plus, S.J. Translated by Madame Cecilia, of St. Andrew's Convent, Streatham. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 158. Price, $1.50 *net.*

The Dialogue of Palladius concerning the Life of Chrysostom. By Herbert Moore. (*Translations of Christian Literature.* Series I: *Greek Texts.* General Editors: W. J. Sparrow Simpson, D.D., and W. K. Lowther Clarke, B.D.) Society for Promoting Christian Knowledge, London; Macmillan Co., New York. 1921. Pp. xxv—213. Price, 8/6 *net.*

Le Récit du Pèlerin. Saint Ignace Raconté par Lui-Même au Père L. Gonzalès de Camara. Par Eugène Thibaut, S.J. Première traduction française. Rue des Récollets, Louvain. 1922. Pp. vi—103. Prix, 3 *fr.*; la douzaine, 30 *fr.*

PHILOSOPHICAL.

The Social Mission of Charity. A Study of Points of View in Catholic Charities. By William J. Kerby, Ph.D., LL.D., Professor of Sociology in the Catholic University and Trinity College. Washington, D. C.; Secretary of the National Conference of Catholic Charities, 1910-1920. Macmillan Co., New York. 1921. Pp. xvii—196. Price, $2.25.

An Encyclopedia of Religions. By Maurice A. Canney. George Routledge & Sons. Ltd., London; E. P. Dutton & Co., New York. 1921. Pp. ix—397. Price, $10.00.

Monasticism and Civilization. By the Very Rev. John B. O'Connor, O.P., P.G. P. J. Kenedy & Sons, New York. 1921. Pp. ix—253. Price, $1.75.

Sex Education in the Home. By John M. Cooper, D.D. National Conference of Catholic Charities, Washington, D. C. 1922. Pp. 32.

High-School Education. By the Very Rev. Dean Moyna. 1906. Catholic Truth Society of Canada, Vancouver, Regina, Winnipeg, Montreal, Toronto. Pp. 16.

LITURGICAL.

Missa octavi toni (sine Gloria et Credo) quam quatuor vocibus mixtis concinendam composuit Sanctus Franciscus de Borgia S.J. et hodierno usui accommodavit Ludovicus Bonvin S.J. Alfred Coppenrath's Verlag (H. Pawelek), Regensburg. Pp. 8.

HISTORICAL.

Jacques Bénigne Bossuet. A Study. By E. K. Sanders. With two portraits. (*Ecclesiastical Biographies.*) Society for Promoting Christian Knowledge, London; Macmillan Co., New York. 1921. Pp. 408. Price, 15/—.

A SHORT HISTORY OF THE IRISH PEOPLE. From the Earliest Times to 1920. By Mary Hayden, M.A., Professor of Modern Irish History, National University of Ireland, and George A. Moonan, Barrister-at-Law, Special Lecturer on History, Leinster College of Irish. With specially designed maps. Longmans, Green & Co., New York, London, Bombay, Calcutta and Madras. 1921. Pp. viii—580. Price, $7.00 (20/—) *net.*

HISTORIC CAUGHNAWAGA. By E. J. Devine, S.J., member of the Canadian Authors' Association, member of the Antiquarian and Numismatic Society of Montreal, lecturer in Canadian History, Loyola College; editor of the *Canadian Messenger.* Messenger Press, 1300 Bordeaux St., Montreal. 1922. Pp. vii—443. Price, *postpaid,* $2.65; cloth, $3.25.

THE WORK OF THE BOLLANDISTS THROUGH THREE CENTURIES, 1615-1915. By Hippolyte Delehaye, S.J. From the original French. Princeton University Press, Princeton, N. J.; Humphrey Milford, London; Oxford University Press. 1921. Pp. 269. Price, $2.50 *net.*

THE CATHOLIC CHURCH IN CHICAGO, 1673-1871. An Historical Sketch. By Gilbert J. Garraghan, S.J. Loyola University Press, Chicago. 1921. Pp. xii—236. Price, $2.50 *net.*

RICHARD PHILIP GARROLD, S.J. A Memoir. By C. C. Martindale, S.J. With a portrait. Longmans, Green & Co., London, New York, Bombay, Calcutta and Madras. 1921. Pp. 116. Price, $1.75 *net.*

MISCELLANEOUS.

THE LIGHT OF THE LAGOON. A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 416. Price, $2.00; $2.15 *postpaid.*

THE CATHOLIC DIRECTORY, ECCLESIASTICAL REGISTER AND ALMANACK for the Year of Our Lord 1922. Eighty-third annual publication. Burns, Oates & Washbourne, London. Pp. xxiv—792. Price, 3/6 *net.*

AUSTRALASIAN CATHOLIC DIRECTORY for 1922. Containing the Ordo Divini Officii, the Fullest Ecclesiastical Information, and an Alphabetical List of the Clergy of Australasia. St. Mary's Cathedral, Sydney, Australia. Pp. xcii—253.

A BOY KNIGHT. By Martin J. Scott, S.J. Illustrated by Stella Mary Butler. P. J. Kenedy & Sons. 1921. Pp. 277. Price, $1.50.

LE TOUR DE LA FRANCE PAR DEUX ENFANTS. Par G. Bruno. Abridged and edited with Notes, Exercises, French Questions and Vocabulary by E. A. Whitenack, State Normal School, River Falls, Wis. Allyn & Bacon, Boston, New York, Chicago, Atlanta, and San Francisco. 1922. Pp. xi—228. Price, $0.80.

SEVENTH SESSION OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES. Proceedings published by direction of the Executive Committee of the Conference. 18-22 September, 1921. Catholic University of America, Washington, D. C. Pp. vii—263.

TEACHERS' COURSE IN LATIN COMPOSITION. By H. C. Nutting, Assistant Professor of Latin in the University of California. Allyn & Bacon, Boston, New York, Chicago, Atlanta, and San Francisco. 1922. Pp. vii—99. Price, $1.00.

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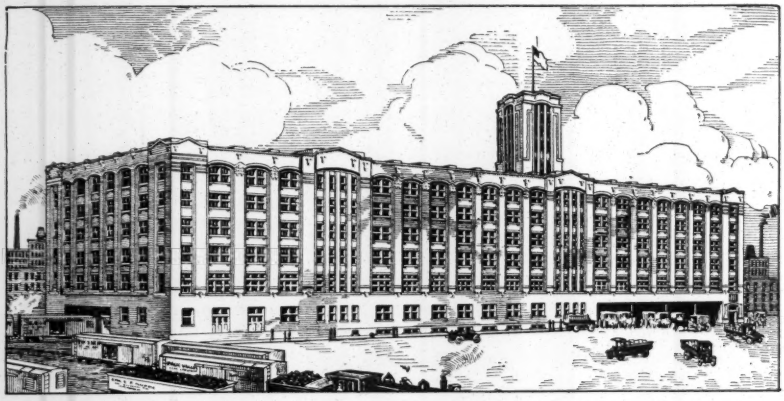

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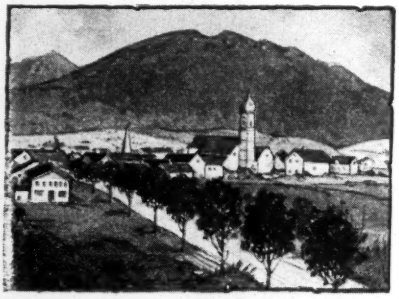

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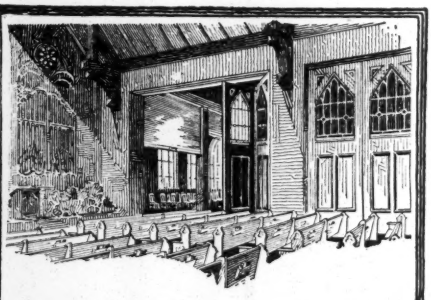

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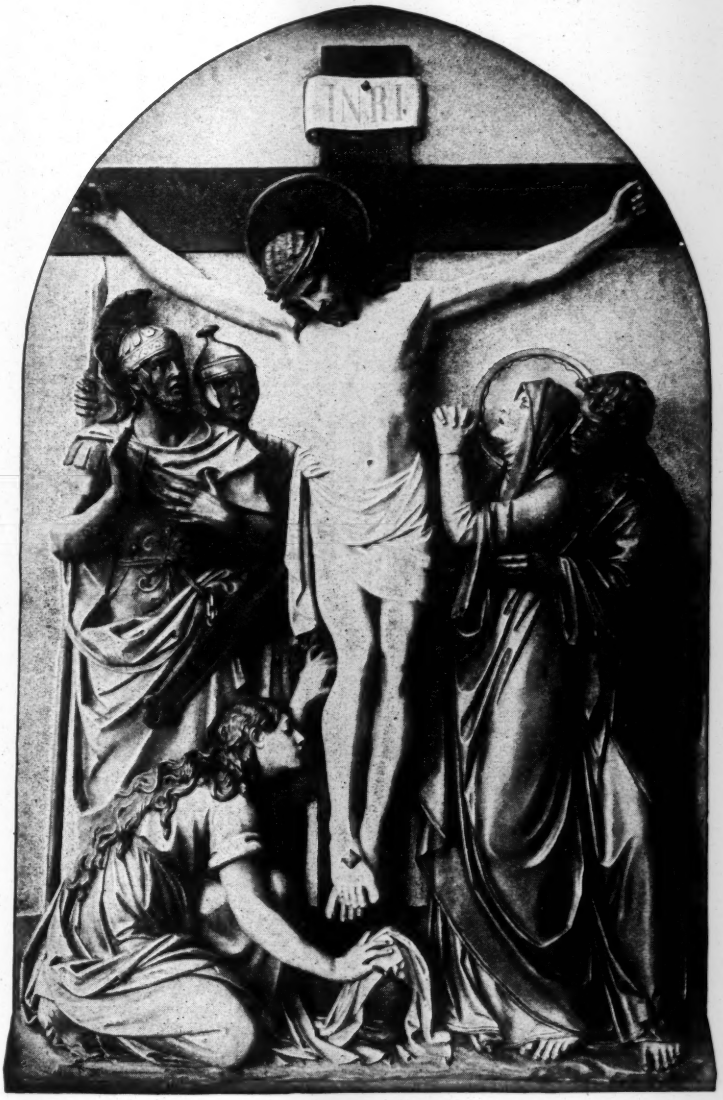

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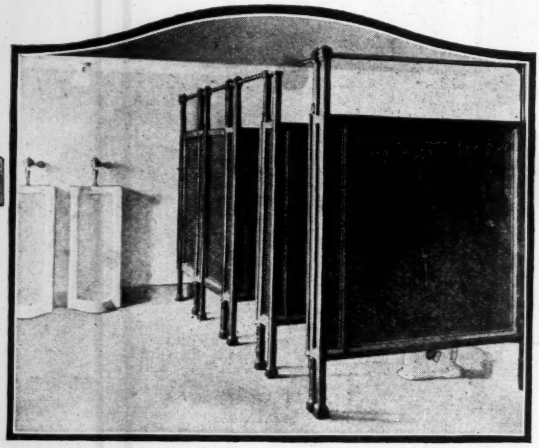

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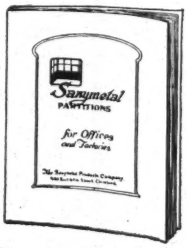

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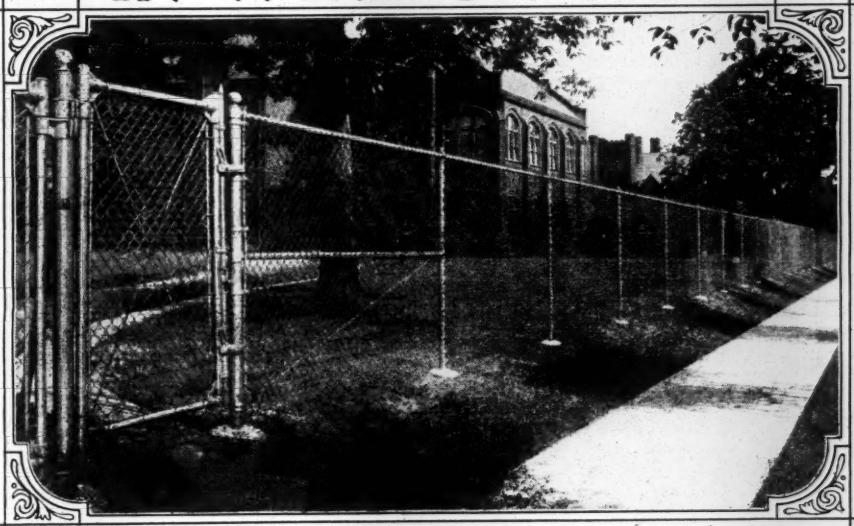

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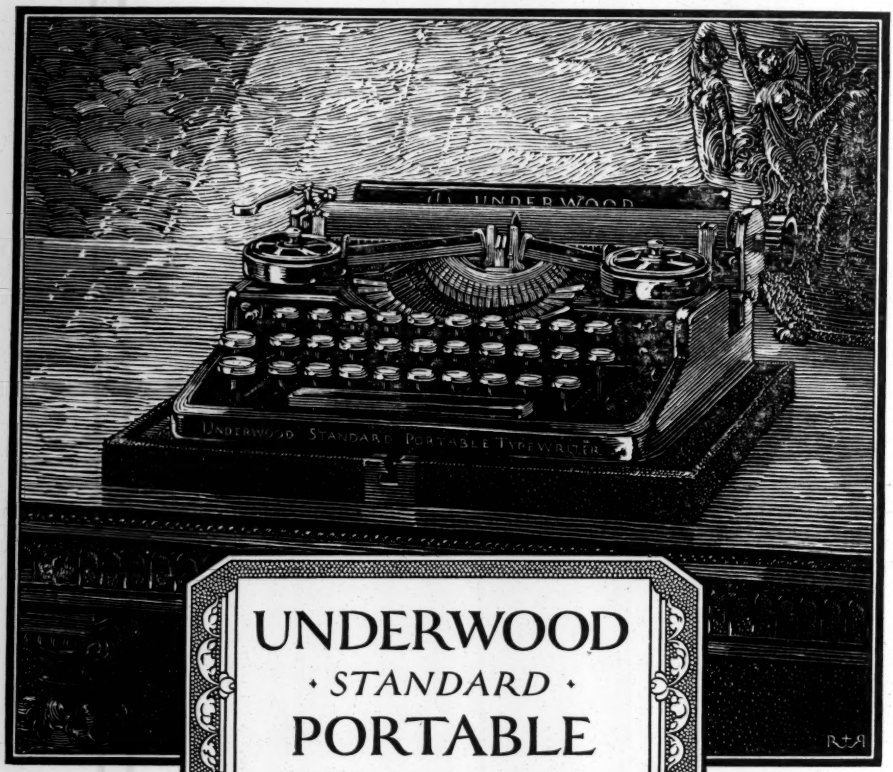

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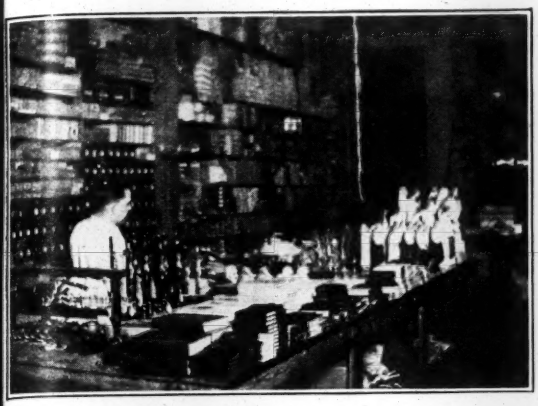

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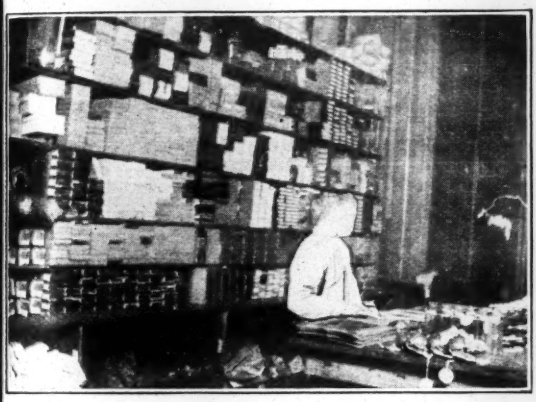

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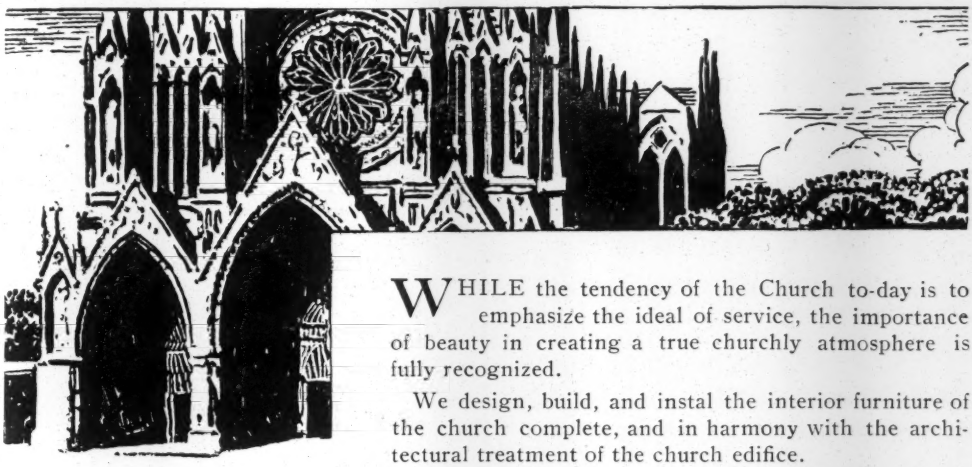

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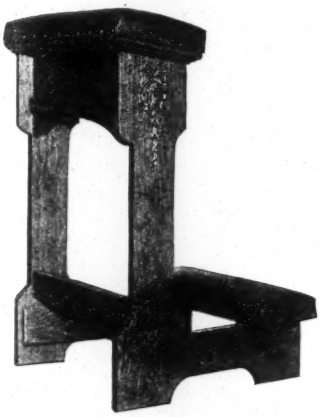

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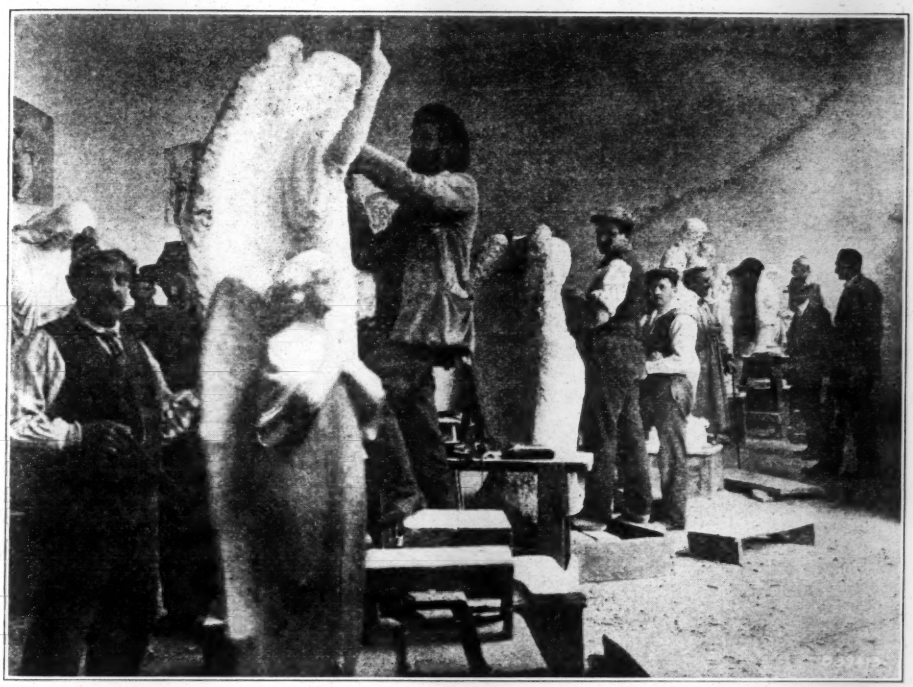

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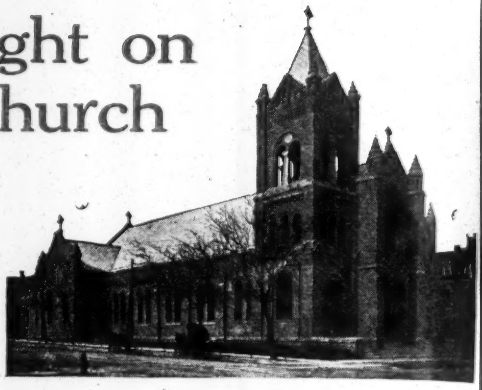

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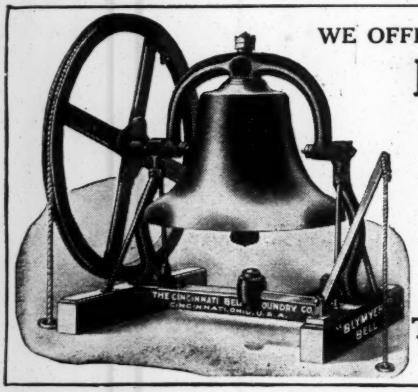

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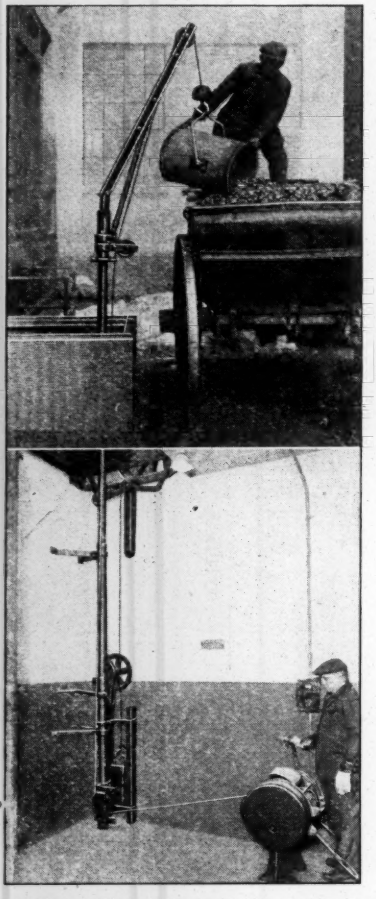

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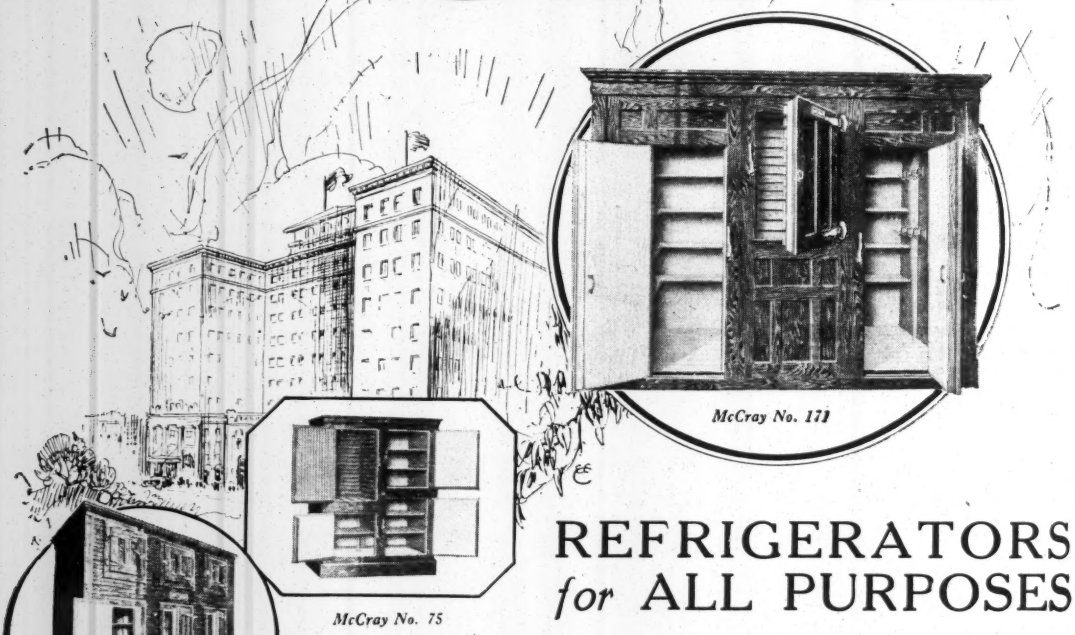

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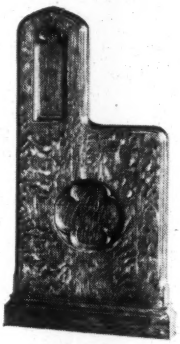

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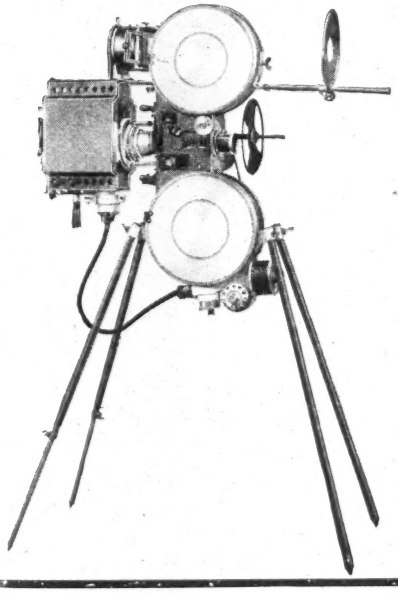

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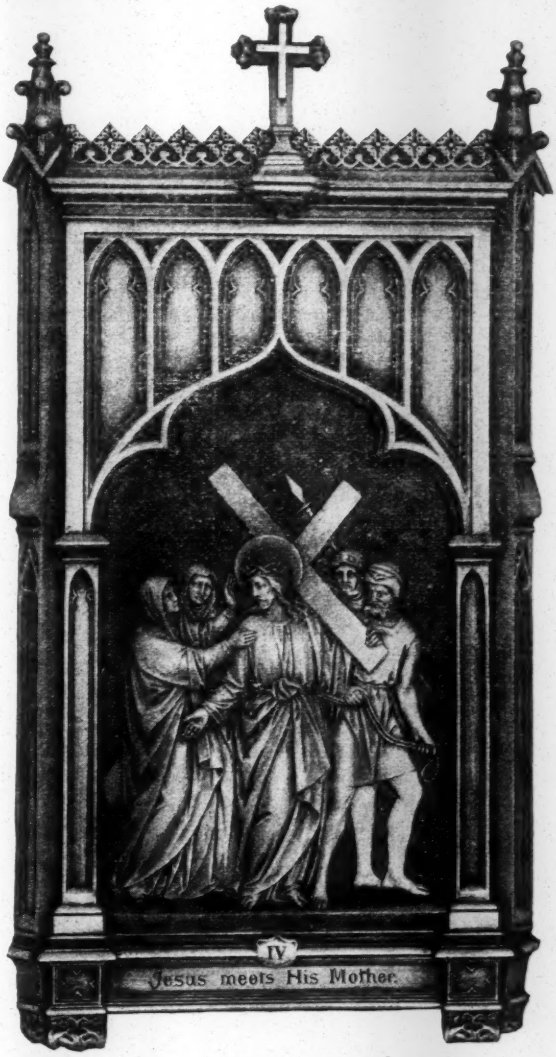

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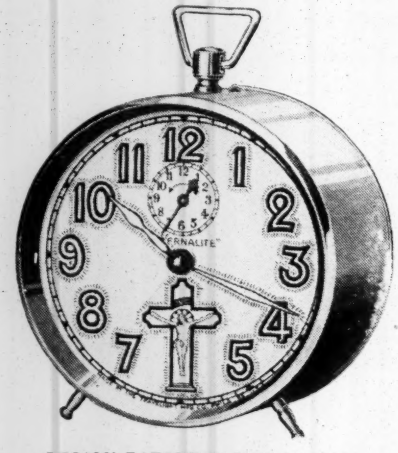

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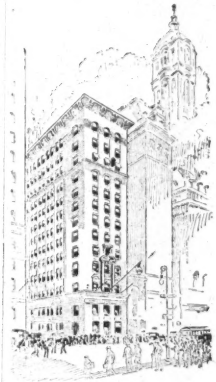

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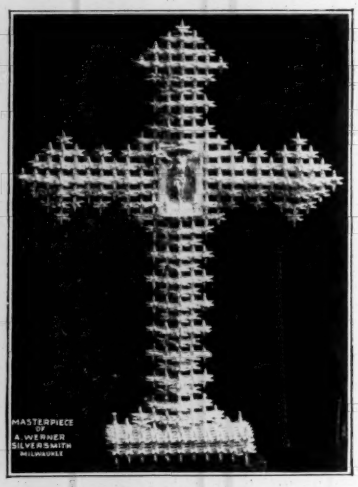

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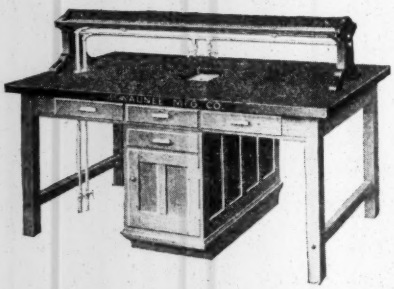

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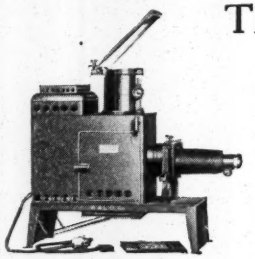

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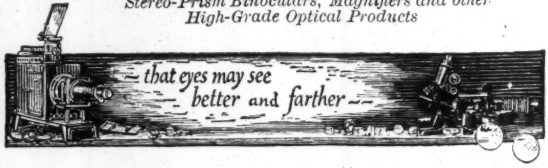

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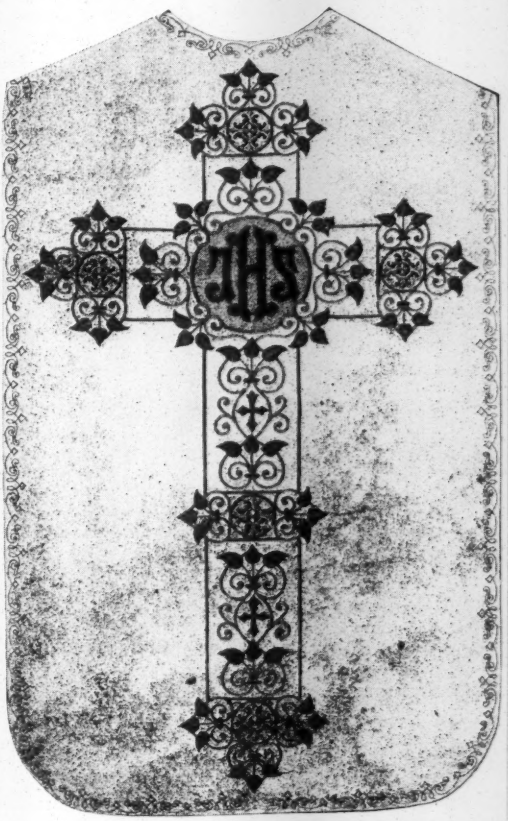

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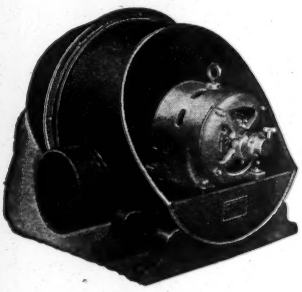

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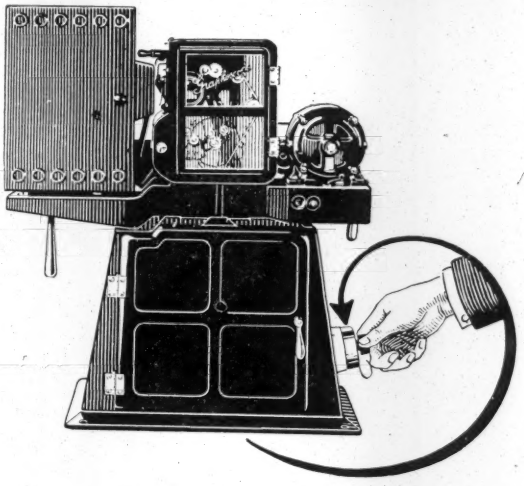

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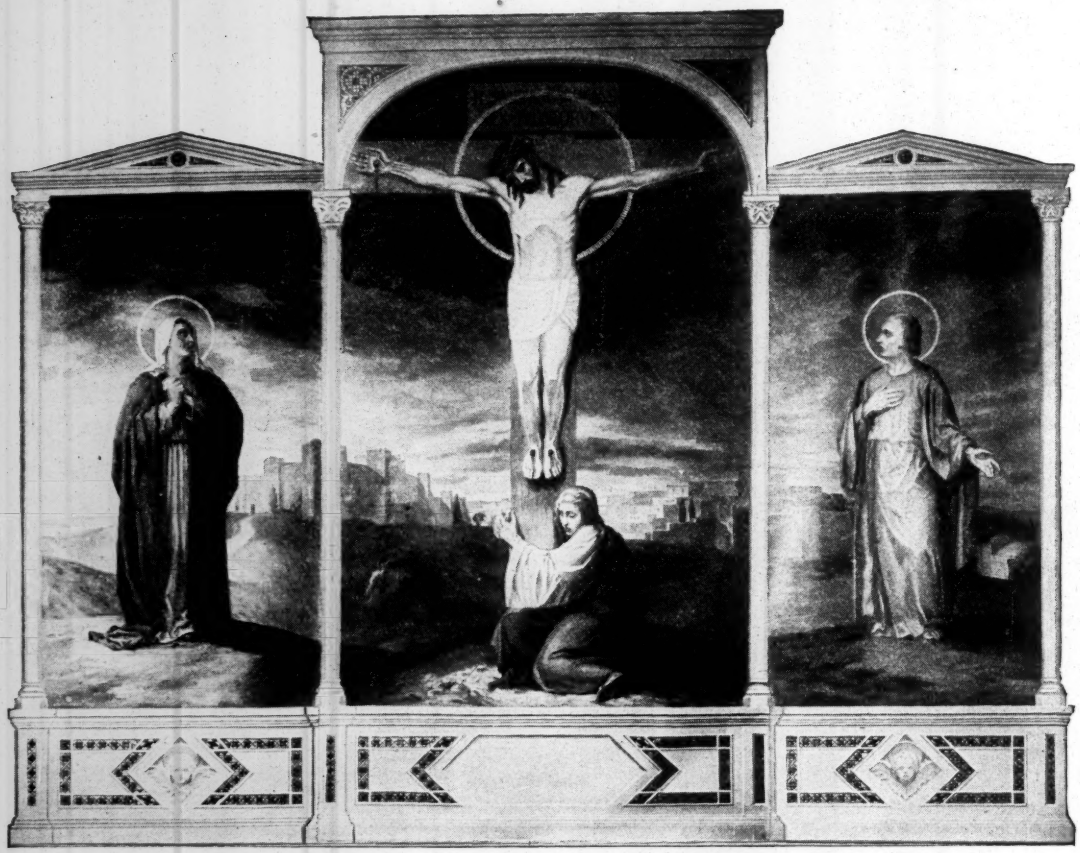

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